

कलकत्ता निवासी

साधुचरित-श्रेष्ठिवर्य श्रीमद् डालचन्दजी सिंधी पुण्यरगृतिनिमित्त
प्रतिष्ठापित एवं प्रकाशित

सिंधी जैन ग्रन्थमाला

[जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक - इत्यादि विविधविषयगुम्फित ;
प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर-राजस्थानी आदि नानाभाषानिवद्ध ; सार्वजनीन पुरातन
वाङ्मय तथा नूतन संशोधनात्मक साहित्य प्रकाशिनी सर्वश्रेष्ठ जैन ग्रन्थावलि.]

प्रतिष्ठाता

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स्व० दानशील-साहित्यरसिक-संस्कृतिप्रिय

श्रीमान् बहादुर सिंहजी सिंधी



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दुर्गदेवाचार्यरचित

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[प्राकृतमूल संस्कृतञ्जया आङ्गमापानुवाद विस्तृत
प्रस्तावना टिप्पणी शब्दकोषादि समन्वित]

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सपादक

डॉ० अमृतलाल सवचन्द गोपाणी, एम् ए, पीएच् डी
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लिखित प्रस्तावनालङ्कृत



प्रकाशक

श्री जयन्तकृष्ण ह० देवे, एम् ए, एलएल बी,

ऑनररि रजिष्टार

भारतीय विद्या भवन
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विक्रमाब्द २००१] * प्रथमावृत्ति, पञ्चशत प्रति * [१९४५ ख्रिस्ताब्द

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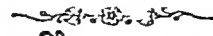


V E 2001] * First Edition Five Hundred Copies * [1945 A D

[Price

Rs 10/-

॥ सिंधीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥



अस्ति बङ्गभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥	१
बहवो निवसन्त्यत्र जैना ऊकेशवंशजाः । धनाढ्या नृपसम्मान्या धर्मकर्मपरायणाः ॥	२
श्रीडालचन्द इत्यासीत् तेष्वेको बहुभाग्यवान् । साधुवत् सच्चरित्रो यः सिंधीकुलप्रभाकरः ॥	३
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अन्यच्च—

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां खलु ॥	१३
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॥ सिंधीजैनग्रन्थमालासंपादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपादाख्यो देशो भारतविश्रुत । रूपाहेलीति सताश्री पुरिका तत्र सुस्थिता ॥
 सदाचार विचारान्या प्राचीननृपते सम । श्रीमच्चतुरसिहोऽत्र राठोडान्वयभूमिप ॥
 तत्र श्रीवृद्धिसिंहोऽभूद् रानपुत्र नसिद्धिभाक् । सात्रधर्मधनो यश्च परमारकुलप्रणो ॥
 मुक्त भोजमुख भूषा जावा यस्मिन् महाकुले । किं च र्यते कुलीनस्य तत्कुलजातजन्मन ॥
 पत्नी राजकुमारीति तस्याभूद् गुणसहिता । चातुर्य रूप लावण्य सुवाचसो न्यभूषिता ॥
 क्षत्रियाणीप्रमापूर्णा शौर्योद्दीप्तमुत्साहतिम् । या दृष्ट्वेव जनो मेने रान यकुल जो ह्यसो ॥
 पुत्र किसनसिंहाख्यो जातस्त्वयोरतिप्रिय । रणमल्ल इति चान्यद् यस्मात् जननीकृतम् ॥
 श्रीदेवीहसनामाऽत्र राजपूज्यो यतीश्वर । ज्योतिर्मप्यविद्याना पारगामी जनप्रिय ॥
 आगतो मरदेनाद् यो भ्रमन् जनपदान् गृह्णन् । जात श्रीवृद्धिसिंहस्य प्रीति-श्रद्धास्पर्द परम् ॥
 तेनायाप्रतिभ्रंशा स तत्पुत्र स्वसन्निधौ । रक्षित, शिक्षित सम्भक्त, कृतो जनमत्तानुग ॥
 दौर्भाग्यात् तच्छिरोधार्ये गुरुन्तातौ दिवगतौ । विभूद् स्वगृहात् सोऽय यद्व्यथा विनिगत ॥

तथा च—

आत्वा नैकेषु देशेषु सेवित्वा च बहून् नरान् । दीक्षितो मुण्डितो मूढा नातो जैनमुनिस्तत ॥
 ज्ञात्वा यनेकरात्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्पातजन्यवेपिणा ॥
 अधीता विविधा माया भारतीया युरोपजा । अनेका लिपयोऽप्येव प्रज्ञन्तनकालिका ॥
 तेन प्रकाशिता नैके न वा विद्वज्भारतिता । लिखिता यद्यो लेखा रितितत्त्वनयुम्पिता ॥
 स बहुभि सुविद्वद्भिस्त मण्डरैश्च सज्जत । निनयि नयनामाऽत्रै रानातोऽभवद् मनीषिषु ॥
 तस्य ता विश्रुति ज्ञात्वा श्रीमद्गया धीमहात्मना । आहूत सादर पुण्यपत्तनात् स्वयमन्यदा ॥
 पुरे चाहमदावादे राष्ट्रीयतिक्षणाख्य । विद्यापीठ इति द्यात प्रतिष्ठितो यदाऽभवत् ॥
 आचार्यत्वेन तत्रोच्चैर्नियुक्त स महात्मना । रत्न मुनि निधीन्वेन्द्रे पु रा त र्ना रय मन्त्रिरे ॥
 वर्षाणामष्टक यावत् सम्भूय तत् पद तत । गङ्गा जमनराष्ट्रे स तत्संस्तुतिमधीतवान् ॥
 तत आगत्य सैलभो राष्ट्रकार्ये च सक्रियम् । कारायासोऽपि सम्प्राप्तो तेन स्वरा यपवाणि ॥
 कमात् ततो विनियुक्त स्थित शांतिनिषेवने । विश्व चक्री द्रष्टृरवीन्द्रनाथभूषिते ॥
 सिंधी पदयुत जैनज्ञानपीठ तदाश्रितम् । स्थापित तत्र सिंधीश्रीदाल च दस्य सूनुना ॥
 श्रीबहुदुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थे निरुत्पातस्य जैनग्रन्थसंग्रहम् ॥
 प्रतिष्ठितश्च तस्यासौ पदोऽधिष्ठातृसन्तरे । अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥
 तस्यैव प्रेरणा प्राप्य श्रीसिंधीकुलकेतुना । स्वपितृश्रेयसे होषा नारब्धा ग्रन्थमालिका ॥
 अथैव विगत तस्य वपाणामष्टक पुन । न यमात्तिकासाय नृत्तिषु नयस्यत ॥
 याणैरत्ननैवेन्द्रेन्द्रे सुबाह्वनगरीस्थित । सुतीति निरद्वयात् कहेयात्तन्धीसस्य ॥
 प्रवृत्तो भारतीयाना विद्याना पीठनिमित्तौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्न सफलोऽचिरात् ॥
 विदुषा श्रीमता योगात् सस्या जाता प्रतिष्ठिता । भारती य पदोपेत विद्याभव न सन्त्या ॥
 आहूत सहकाराय सुददा स मुनि कृतौ । तत नृत्ति तत्रापि सहयोग प्रदत्तवान् ॥
 तन्मवेनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता । स्वीकृता नम्रभावेन साऽन्याचार्यपदाश्रिता ॥
 नन्दतिथ्यङ्क चन्द्राब्दे वक्रमे विहिता पुन । एतद्ग्रन्थ यावलीस्येयकृत तेन न ययोजना ॥
 परामशात् ततस्तस्य श्रीसिंधीकुलमास्वता । भाविद्याभवना येय न यमात्त समपिता ॥
 नदत्ता दत्तसाहस्री पुनस्तत्पदेसत । स्वपितृस्मृतिमन्तरकरणाय सुकीर्तिना ॥
 देवादत्पे गते काले सिंधीवर्यो दिवगत । यस्तस्य ज्ञानसेवाया साहाय्यमकरोत् महत् ॥
 पितृकार्यनगल्यर्थं यत्नशीलैस्सदात्मजे । राजेद्रसिंहमुख्यैश्च सत्कृत तद्ग्रन्थस्तत ॥
 पुण्यश्लोकपितुनाज्ञा नन्यागारकृते पुन । वस्तुज्येष्ठो गुणश्रेष्ठो ह्यद्वरक्ष प्रदत्तवान् ॥
 अ यमात्तानसिद्धय पितृवत्तस्य काक्षितम् । श्रीसिंधीबहुभि सव तद्गिराऽनुविधीयते ॥
 विद्वज्जनकृताह्लादा सन्निदान ददा सदा । चिर नद्रविय लोके निनविजयभारती ॥

सिंधी जैन ग्रन्थमाला

— २४४ —

अध्यावधि मुद्रित ग्रन्थनामावलि

१ मेरुतुङ्गाचार्यरचित प्रबन्धचिन्तामणि मूलग्रन्थ. २ पुरातनप्रबन्धसंग्रह ३ राजशेखरसूरिरचित प्रबन्धकोश. ४ जिनप्रभसूरिकृत विविवतीर्थकल्प ५ मेधविजयोपाध्यायविरचित देवानन्दमहाकाव्य. ६ यशोविजयोपाध्यायकृत जैनतर्कभाषा. ७ हेमचन्द्राचार्यकृत प्रमाणभोमासा. ८ भट्टकल्लवदेवकृत अकलङ्क-ग्रन्थत्रयी. ९ प्रबन्धचिन्तामणि—हिन्दी भाषान्तर. १० प्रभाचन्द्रसूरिरचित प्रभावकचरित. 11 Life of Hemachandrāchārya : By Dr. G. Buhler. १२ सिद्धिचन्द्रोपाध्यायविरचित भानुचन्द्र-गणिचरित. १३ यशोविजयोपाध्यायविरचित ज्ञानविन्दुप्रकरण १४ हरिवेणाचार्यकृत वृहत् कथाकोश. १५ जैनपुस्तकप्रशस्तिसंग्रह-प्रथम भाग. १६ हरिभद्रसूरिविरचित धूर्ताख्यान. १७ दुर्गादेवकृत रिशसमुच्चय.

संप्रति मुद्रमाण ग्रन्थनामावलि

१ खरतरगच्छगुर्वावलि. २ कुमारपालचरित्रसंग्रह. ३ विविवगच्छीयपद्यावलिसंग्रह. ४ जैनपुस्तक-प्रशस्ति संग्रह, भाग २. ५ विज्ञप्तिखसंग्रह. ६ उद्योतनसूरिकृत कुवलयमालाकथा. ७-८ उदयप्रभ-सूरिकृत धर्माभ्युदयमहाकाव्य तथा कीर्तिकौमुदी आदि अन्यान्य अनेक प्रगल्भ्यादि कृतिसंग्रह. ९ जिनेश्वर-सूरिकृत कथाकोषप्रकरण. १० मेधविजयोपाध्यायकृत दिग्विजयमहाकाव्य. ११ शान्खाचार्यकृत न्यायावतारवार्तिकवृत्ति. १२ महामुनि गुणपालविरचित जंबूचरित्र (प्राकृत). १३ जयपाहुडनाम निमित्त-शास्त्र. १४ कोऊहलविरचित लीलावती कथा (प्राकृत) १५ अब्दुल रहमानकृत सन्देश रासक (अपभ्रंश काव्य) १६ गुणचन्द्रविरचित मंत्रीकर्मचन्द्रवंगप्रबन्ध. १७ नयचन्द्रविरचित हम्मीर-महाकाव्य. इत्यादि, इत्यादि.

मुद्रणार्थ निर्धारित एवं सज्जीकृत ग्रन्थनामावलि

१ भानुचन्द्रगणिकृत विवेकविलासटीका २ पुरातन रास-भासादिसंग्रह ३ प्रकीर्ण वाङ्मय प्रकाश. ४ भद्रबाहुसूरिकृत भद्रबाहुसंहिता. ५ सिद्धिचन्द्रोपाध्यायविरचित वासवदत्ता टीका. ६ जयसिंहसूरिकृत धर्मोपदेशमाला. ७ देवचन्द्रसूरिकृत मूलशुद्धिप्रकरणवृत्ति ८ रत्नप्रभाचार्यकृत उपदेशमाला टीका. ९ यशोविजयोपाध्यायकृत अनेकान्तव्यवस्था १० जिनेश्वराचार्यकृत प्रमालक्षण. ११ महानेशीथसूत्र. १२ तरुणप्रभाचार्यकृत आवश्यकवालावबोध १३ राठोड वंशावलि १४ उपदेशगच्छप्रबन्ध. १५ सिद्धि-चन्द्रकृत काव्य प्रकाशखण्डन. १६ वर्द्धमानाचार्यकृत गणरत्नमहोदधि. १७ अतिष्ठासोमकृत सोमसौभाग्य-काव्य १८ नेमिचन्द्रकृत षष्ठीशतक (पृथक् पृथक् ३ वालावबोध युक्त) १९ शीलाकाचार्य विरचित महापुरुष चरित्र (प्राकृत महाग्रंथ) २० चन्द्रपहचरियं (प्राकृत). २१ नम्मयासुंदरीकथा (प्राकृत). २२ नेमिनाह चरित्र (अपभ्रंश महाग्रंथ) २३ उपदेश पदटीका (वर्द्धमानाचार्यकृत) २४ निर्वाणलीलावती कथा (स. कथा ग्रंथ) २५ सनत्कुमारचरित्र (संस्कृत काव्य ग्रंथ) २६ राजवल्लभ पाठककृत भोजचरित्र. २७ अमोदमाणिक्यकृत वाग्भटालंकारवृत्ति २८ सोमदेवादिकृत विदग्धमुखमण्डनवृत्ति. २९ समयसुन्दरादिकृत वृतरत्नाकरवृत्ति. ३० पाण्डित्यदर्पण ३१ पुरातनप्रबन्धसंग्रह—हिन्दी भाषांतर. ३२ भुवनमोनुचरित्र वालावबोध ३३ भुवनसुन्दरी चरित (प्राकृत कथा) इत्यादि, इत्यादि.

स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



चावृ श्रीवहादुर सिंहजी सिंघीके पुण्यश्लोक पिता
जन्म-ति स १९२१, मार्ग. वदि ६ 卐 स्वर्गवास-वि. स. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक-संस्कृतिप्रिय
स्व श्रीवाबू वहादुरसिंहजी सिधी



अजीमगज कल + रा।

जन्म ता २८ ६ १८८५]

[मृत्यु ता ७-७ १९४४

DEDICATED TO
ACHARYA
SHRI JINA VIJAYAJI MUNI
WITH PROFOUND RESPECT
A S GOPANI,

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Babu Shri Bahadur Singhji Singh

My dear, sincere, and noble friend, Babu Shri BAHADUR SINGHJI SINGHI, who, under my special inspiration, had founded this SINGHI JAIN SERIES in 1931, in sacred memory of his saintly father, Babu Shri DALCHANDJI SINGHI and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress in course of last twelve years who had, to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the BHARATIYA VIDYA BHAYAN, according to a scheme outlined by me in the latest works published last year in it, is now no more to see the publication of this work! Full one year has now passed since the sad demise of that noble man. This is the first work of the SERIES that is being published after he departed from amongst us. In his revered memory, I am penning few lines here.

ON THE 7TH OF JULY, last year (1944) Babu Shri BAHADUR SINGHJI SINGHI left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss is personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

Babu SHRI BAHADUR SINGHJI SINGHI was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhji's father, Babu SHRI DALCHANDJI SINGHI, the family firm became a very flourishing concern.

Babu Dalchandji Singhi, was born in Azimganj (Murshidabad) in the Vikrama Samvat 1921 (1865 A. D.), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs Hurisingh Nehalchand for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale; and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C. P.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is yet to be developed. His mining firm, Messrs Dalchand Bahadur Singh is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24-Perganas, Rangpur, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally

well-known for his liberality and large heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below

When Mahatma Gandhi personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs 10,000

His War contribution in the first world war consisted in his purchasing War Bonds to the value of Rs 3,00,000, and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H E Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs 21,000, in which he paid Rs 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well versed in the Yoga darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise, and before this purpose of his could become a reality, he expired

However, BABU BAHADUR SINGHI SINGHI, worthy son of the worthy father, in order to fulfil the noble wish of the late

Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra; the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur, etc.; and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Śrī Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the late Poet, Rabindranath Tagore, and learnt of his desire to get a chair of Jaina studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu Śrī Bahadur Singhji readily agreed to found the chair (provisionally for three years) in revered memory of his dear father, and pressingly and cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my principalship of the GUJARAT PURATATTVA MANDIR, Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhi, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present **Singhi Jaina Series**.

At an early age Babu Bahadur Singhji joined the family business and by pushing ahead with his father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindari and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhji was

studious and introspective by nature. He devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Swetambera Conference held in Bombay in 1926. Though he had made no special study of law, he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case, he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm.

Though a highly religious and leading figure in the Jain Community, he had an outlook which was far from sectarian. More than three fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not, he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

To the Hindu Academy, Daulatpur, Rs 15,000/
 to the Taraqi-Urdu Bangala 5000/
 to the Hindi Sahitya Parishad 12,500/
 to the Vishuddhanand Saraswati Marwari Hospital 10,000/
 to several maternity homes 2,500/
 to the Benares Hindu University 2,500/
 to the Jagann High School 5,000/
 to the Jagann London Mission Hospital 6000/
 to the Jain Temples at Calcutta and Murshidabad 11,000/

to the Jain Dharma Pracharak Sabha, Manbhum 5,000/.
 to the Jain Bhavan, Calcutta, 15,000/.
 to the Jain Pustak Prachar Mandal, Agra, 7,500/.
 to the Agra Jain Temple 3,500/.
 to the Ambala Jain High School, 2,100/.
 for the Prakrit Kosh 2,500/.
 to the Bharatiya Vidya Bhavan 10,000/.

At the Singhi Park Mela held in Decembar, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/. for the Red Cross Fund.

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Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copperplates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhi had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted,

like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the present grievous condition of the country as well as the excessive scarcity of the grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhji Singhji could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been duly distributing freely the grains among thousands of poor people who showered blessings on him, and he enjoyed a deep self satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still however he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multi-millionaire like him should give an appropriate contribution in the war funds. With this view he arranged in the second week of December, 1941, an attractive show, styled **Singhi Park Mela** in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commander in chief (now the Governor General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

*

As mentioned above, the series was started, in 1931 A.D. when I worked as a Founder Director of the Singhi Jain Chair in Visvabhārati at Shantiniketan, at Singhji's request. It was, then, our aspiration to put the **SINGHI JAIN CHAIR** and the **SINGHI JAIN SERIES** on a permanent basis and to create a centre at

Viśvabhāratī for the studies of Jain cult in deference to the wishes of the late Poet Rabindranath Tagore. But unfortunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted, therefore, from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the GŪJARAT VIDYĀPIṬH and the PURĀTATTVA MANDIR had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī K. M. Munshi—who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Śrī Mungalal Goenka had placed a liberal sum of two lacs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly, I came here and saw Munshi. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the Purātattva Mandir, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the BHĀRATĪYA VIDYĀ BHAVAN was settled. Accordingly, on the auspicious full-moon day of the Kārttik of 1995 (V. S.) the opening ceremony of the Bhāratīya Vidyā Bhavan took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshi. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during his last five or Six years' short period bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshi. As I am inseparably linked up with it from the very conception,

I also feel the same amount of joy and interest at the Bhawan's progress as Śrī Munshiji, its Founder President and therefore I have been always offering my humble services in its various undertakings and activities

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On the other hand, the Singh Jñan Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it is quite appropriate, now, for me to chalk out lines of its future programme and permanence

As Babu Bahadur Singhji Singh, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works may more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information and sanctioned it casting merely a formal glance on the account sheets. But he discussed very minutely the details regarding things such as the paper, types, printing, binding, get up, etc as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life time, he was always ready to spend as much, after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Śrī

Munshiġi, to the effect that if the Singhi Jain Series be associated with the Bhāratīya Vidyā Bhavan, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This well-intentioned desire of Munshiġi was much liked by me and I conveyed it in a proper form to Singhiġi who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshiġi since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt. Sukhlalġi, who is a well-wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhiġi. Luckily we all four met in Bombay in the bright half of Vaiśākḥ (V. S. 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiġi, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratīya Vidyā Bhavan under my sole supervision and direction.

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In addition to transferring all sorts of copyright of the Series, Singhiġi also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singhiġi, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "*Singhi Jain S'āstra S'ikṣāpīṭha*".

†

In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhiġi with the professor whose demand was somewhere about Rs. 50,000/-. Singhiġi asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long

as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, lucky of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sobre mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself, but his eldest son and my beloved friend, Babu **Shri Rajendra Singh** has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs 50,000/- for the purpose.

Singhji began to take keen interest in the progress and development of the Bharatiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that

he would not feel satisfied even if the present rate of the publication which is three to four works annually be raised to two works per month. What a noble zeal and a dominating passion for the advancement of learning and literature !

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large-scale production of the works in the Series and its extension in pursuance of his eager desire.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace !

Singhji's worthy sons

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is, indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu Rajendra Singhji, Babu Narendra Singhji and Babu Virendra Singhji are treading in the foot steps of their revered father. It gives me a great pleasure to record here that during the past year on the Series alone they have spent about Rs 20,000/- They also handed over a some of Rs 5000/- to the Indian Research Institnte of Calcutta for the publication of the Jain works in Bengali language. In last January these Singhji brothers spent in the sacred memory of their late father and their grandmother who had passed away soon after her son, a big sum of about two lacs for social purposes and for helping the poor with food, clothes, etc

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs 50000/- for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs 3000/- for the foundation of a Jain Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs 15000/- He liberally gave Rs 5000 at the ocasion of the celebration of the 'Viraśasana Mahotsava' in November 1944 which was held by the Dīgambar Jain Samāj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarak tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the Singhji Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its indological library as **Babu Bahadur Singhji Singhi Library**. Further, one of its main halls will bear his name as **Babu Bahadur Singhji Singhi Hall**. The Bhavan's Jain Department will also be known as the **Singhi Jain shastra Shikshapith**.

9 AUGUST 1945
BHĀRATĪYA VIDYĀ BHAVAN, } JINA VIJAYA MUNI
BOMBAY.

General Editor's Preface

I feel highly pleased in presenting before the scholars this work called the *Ristasamuccaya* as the twenty first volume of the Singhī Jaina Series carefully edited by Prof. Dr. Amritlal Savchand Gopani, my beloved pupil and learned colleague, with an exhaustive Introduction which abounds in information culled from all available original sources and which evinces his diligent and deep study of the subject

Prof Gopani had submitted this work as a thesis for the Ph D degree to the university of Bombay which has approved it and awarded him the Ph D degree for the same. In stating this I feel doubly glad because firstly, he worked for his thesis under my supervision, direction and guidance and and secondly, he is the first of my pupils to get the Doctorate

Prof Gopani had originally selected "Nīnapaṣicamīkahā-a critical study" for his thesis and he has also prepared most of the same work with that view. Along with it he had also started working at my instructions on editing other works among which the *Ristasamuccaya*, a hitherto unpublished work was also one. Formerly I intended to publish it by instalment in *Bharatiya Vidya* our English bi annual. But as his study and editing of the work progressed, he came across many things worth knowing and expounding, concerning the subject. This acquirement of novel material tempted him to devote more seriously to the problem of the subject and go through the whole relevant literature relating it with a spirit of research. As a result he amassed so much original informations of various types that while putting the same in a systematic form, they assumed the size of the present voluminous work. Seeing that it has assumed an accomplished form, I decided to publish it as an independent work in the BHARATIYA VIDYA SERIES

In 1944, Babu Shri Bahadur Singhji Singhī, the founder of the Singhī Jain Series, made up his mind at my instance to hand over the management of the Series to the Bharatiya Vidya Bhavan. While accepting the terms and conditions of

the agreement, the Bhavan authorities resolved that all the Jain works undertaken to be published by the Bhavan, should be published in the SINGHI JAIN SERIES if they conformed to the standard and spirit fixed and maintained by the Series. Accordingly, this work is now published in the SINGHI JAIN SERIES.

The *Ristasamuccaya* is an important, precious, typical work of Durgadeva, a Digambara Jain author. It seems that the author had obtained greater proficiency in Jyotis, Nūmitta etc. as he was more interested in them. The author's deep knowledge of the subject becomes manifest from the perusal of *Arghakāṇḍa*, another available Pīṭkrit work of the same author, giving informations from the astrological view-point, regarding that aspect of the science of astrology which treats of the rise and fall of the prices of various commodities.

Prof Dr Gopani has ably shown in this work his painstaking nature, deep study, and original grasp as evidenced through his collection of facts and data from the Vedic, Buddhist and Jain literature as well as European such as Greek, Roman and Early Christian and marshalling them in a due order. When I saw it in such a finished form I just felt why he should not submit it to the University of Bombay as a thesis for the Ph. D. degree which he did in pursuance of my advice and succeeded in getting the same. I take this opportunity of warmly congratulating him at his success and of blessing him with good wishes that he may be able to add his might to beautifying the noble and lofty ideal of the Series by producing more splendid works in future.

Gurupūjā nimā,
ĀṢĀḌHA, V. S 2001
24th July, 1945.

JINA VIJAYA MUNI

FOREWORD

This new critical edition of Durgadeva's *Risṭasamuccaya* is being published by the authorities of the Bharatīya Vidyā Bhavan, Bombay, which is rendering an important service to our ancient Literature and Culture in various ways. It is prepared by Prof GOPANI, a member of the staff of the Bhavan, and bears clear evidence of the type of the work that is being done there.

Durgadeva was a Digambara Jaina, he was a pupil of Samyamadeva and lived at Kumbhānagara in North India, during the reign of a king called Lakṣminivṛsa. He composed the present work in Sam 1089. Prof GOPANI has well shown how this same Durgadeva had also written two other works on allied topics, namely the *Arghakāṇḍa* in 149 stanzas and the *Mantramahodadhī* in 36 stanzas. Both these are in Prākṛit like the present work i.e., the *Risṭasamuccaya*, and are composed in the Gāthā metre. *Risṭa* is a presage of oncoming death and the *Risṭasamuccaya* is a compendium of the *risṭas*, which may be based on various signs seen in one's own body, or on the different events connected with the natural phenomena, or on the nature of the dreams seen in sleep, or on a number of other artificial devices such as the number and nature of the letters which constitute the question about a *risṭa* put by a Questioner.

The subject is a very interesting one and one is really pleased to find that Prof GOPANI has expended patient and intelligent labour on its elucidation both in the Introduction and in the Notes. He has briefly attempted to trace the origin and development of it from earliest times both in the Jain and the Non Jain traditions. In his Introduction, he has carefully compared the contents of the *Risṭasamuccaya* with those of similar older texts on omens and portents and has concluded that the *Risṭasamuccaya* represents an original tradition and that it is the only representative today of this tradition.

The text is carefully prepared after consulting three different Mss., the variants being given in the foot-note below the text. Full English translation is offered with sufficient explanatory Notes. The Appendix contains extracts from similar older works, whether Sanskrit or Prākṛit, Jain or Non-Jain and is followed at the end by five useful Indices and exhaustive Bibliography. I am sure that the publication will be highly appreciated and will bring credit both to the Editor and to the Publishers.

Shastri Hall, Bombay No. 7. }
5th October, 1944.

H. D. Velankar.

PREFACE

The *Ristasamuccaya* is a small work containing 261 stanzas in Jaina Śauraseni Prīkrit by Dugadeva, a Digambara Jain writer of the first half of the eleventh century A. D. When I was working in the Oriental Institute at Baroda (1935-6), editing of this work was one of my undertakings. Somehow it was to be left unfinished. Afterwards I joined the Bhāratīya Vidyā Bhavan at Anandhī where I got ample scope and convenience to work again at it and the result is now before the readers in a book form.

The *Ristasamuccaya* of Dugadeva has been catalogued by Aufrecht and referred to by the *Jaina Granthavalī*.

Dugadeva is a master hand at the art of condensing. No treatise in the Jaina or non-Jaina literature is up till now known to have so ably summarised in so short a compass a vast topic like that of prognostics portending death. He is a matter-of-fact writer making a definite statement of his beliefs and conclusions sometimes following and many times going against the established theories. He has impressed me more as an iconoclastic chronicler than as a passive compiler. Looking to his varied gifts and wide range of his experience I have begun to believe firmly that he was in possession of sure traditional knowledge of which we have but scanty information.

I have offered here the detailed results of my studies of three important Mss of this work that were available to me. The constitution of the text which I have done with maximal faithfulness was very much troublesome in view of grammatical and metrical corruptness, material inaccuracies, scribal errors and lacunae. Looking to the limited material at my disposal I had no other alternative but to offer emendations which I have placed in brackets and which claim to be only tentative. I have attached a Sanskrit Chāyā and an English Translation to ensure easy understanding of the text. All the variants are noted in the foot-notes. Inclusion of representative parallel passages in the Appendix gathered from various published and unpublished

works of Jaina and non-Jaina literatures is especially made to give to readers a correct, comprehensive and comparative estimate of the idea of omens and portents. Notes in which comparison and contrast are made at proper places are in a way explanatory. The Gāthādhāsūci and the Indexes of the Introduction, text and also of the parallel passages, which are complementary to each other, have been added at the end. They are followed by an exhaustive Bibliography which provides material to the future workers on the subject. It is hoped that the readers will certainly appreciate their efficiency and importance. The Introduction aims at setting forth various views and theories of omens and portents which were once in vogue in all the cultures namely Greek, Roman, Christian, Moham-medan, Vedic, Jaina and Buddhistic. The Science of the Unknown, that of Omens and Portents and also that of the Rituals have much in common between them. A critical study of the thoughts and beliefs concerning prodigies and portents prevalent in different times and climes reveals some interesting basic principles running right through all of them, governing and shaping the origin and development of omens and portents. As this was quite essential I have treated in general all these aspects in the Introduction. It also deals with the description of the Ms. material and of the method adopted in the constitution and construction of the text. Personal details of the writer and his other works, analysis of the subject, the estimate of the *Ristasamuccaya* with special reference to literature of its type, grammatical and linguistic characteristics, and metrics, have all been critically studied and explained.

I take this opportunity of expressing my heartfelt gratitude to the Editorial Board of the Bharatiya Vidya Bhavan for undertaking to publish this work. I am also thankful to the curator of the Bhandarkar Oriental Research Institute, Poona, to the Director, Oriental Institute, Baroda, and lastly to Pandit Nathuram PREMI, the enthusiastic Secretary of the Sarasvati Digambara Jain Bhandar at Bombay for their kindness in promptly lending me the Mss. I must also record my deep sense of obligation to Mm. Dr. G. H. Oza, Mm. Vidhushekhari BHATTACHARYA, Dharmanand Kosambiji, and Prof. P. V. BAPAT for immediately replying to my letters and offering helpful suggestions and to Pandit Jugalkishoreji MUKHTAR for sending to me, through

Acharya Jinavijayaji, the transcript of the last eight stanzas which were very corrupt. I cannot adequately express in words my most heartfelt thanks to Acharya Jinavijayaji, Director, Bharatiya Vidya Bhavan, but for whose able guidance, prompt help in procuring the Mss and inspiring counsel, I would not have been able to do full justice to the work. For occasional hints I also feel indebted to my friend and colleague Prof Dr A D PUSALKAR, Assistant Director, Bharatiya Vidya Bhavan. Last but not least to Prof H D VELANKAR my sincere thanks are due for writing a foreword to this book in spite of his indifferent health and manifold activities, literary and professional.

In conclusion, I crave indulgence of my readers for the errors and shortcomings of which none is more conscious than myself as this is my first modest attempt at editing.

Bharatiya Vidya Bhavan, }
 Bombay 7, }
7th Foundation Day, }
Kārtiki Purnimā, }
V S 2001 }

A S Gopani

Abbreviations

AA	<i>Āitareya Aranyaka</i> , Ed. A. B. Kinn, Oxford,
AB	1909 <i>Āitareya Brāhmaṇa</i> .
Ach	<i>Anti-christ</i> by E. Renan, Paris 1876
ACSS	<i>Arhateūdāmanasūrasūtika</i> of Bhadrabāhu, Mahāvīra Granthamālā, no. 6, Pub. S. K. KOTICHA, Dhulia, 1992 (V. S)
AGS	<i>Āśvalāyana Grhyasūtra</i> .
AMg	<i>Ardhamāgadhī</i> .
Apabh	<i>Apabhramśa</i>
ApSS	<i>Āpastamba Śrāutasūtra</i> .
ĀS	<i>Ārambhasiddhi</i> of Udayapiabha, Pub Bhimsi Maneck, Nīrnayasagar, Bombay, 1918.
AV	<i>Atharvaveda</i> .
BDS	<i>Baudhāyana Dharmasūtra</i> .
BI	Bibliotheca Indica, Calcutta
BORI	Bhandarkar Oriental Research Institute, Poona.
BT	<i>Brhattippanikā</i> , JSS. Vol I, no 1, p 157.
BV (Eng)	<i>Bhāratiya Vidyā</i> (English biannual).
BV (Guj-Hindi)	<i>Bhāratiya Vidyā</i> (Gujarātī-Hindi quarterly).
CC	<i>Catalogus Catalogorum</i> of Aufrecht
CS	<i>Caraka Samhitā</i> of Carak, Ed. J. T. ACHARYA, Nīrnaya-sagar, Bombay, 1935.
DP	<i>Daśapralīrṇaka</i> , Āgamodaya Samiti Series, no. 46, Surat, 1927.
DS	<i>Dharmasindhu</i> of Kashinath PADHYE, Trans Kanji Valji SHASTRI, Nīrnayasagar, Bombay, 1926.
GGŚ	<i>Gobhila Grhyasūtra</i> .
GL	<i>Gāthālakṣaṇa</i> of Nanditadhya, Ed. Prof. H. D VELANKAR, <i>Annals</i> , BORI, Vol. XIV, Pts. I-II, pp. 1-38.
GPS	<i>Grammatik der Prākṛit-sprachen</i> , by R. PISCHEL. Grundriss, 1, 8. Stiassburg, 1900.
HGS	<i>Hiranyakeśin Grhyasūtra</i> .
HN	<i>Historia Naturalis</i> of Pliny, Ed. E. A. SCHWANBECK, Bonn, 1846.
IA	<i>Indian Antiquary</i> .
IE	<i>Indian Ephemeris</i> of L. D SWAMIKANNU PILLAI, Madras, 1922

- IG *Imperial Gazetteer of India*, Oxford, 1908, New Edition
- IWD *Irish Witchcraft And Demonology* of St John D SRYMOUR, Dublin, 1903
- JIOS *Journal of the American Oriental Society*
- JC *Jātalacandilā* of Yijūkanātha, Trans H M JAIN and M K JOSHI, Ahmedabad, 1939
- JG *Jaina Granthāvali*, Pub Śvetāmbara Jain Confluence, Bombay, 1909
- JSS *Jain Sāhitya Samśodhala* (quarterly), Ed Munirji Jinrajyaji, Bharat Jain Vidyalaya, Poona Now defunct
- JSSI *Jaina Sāhityano Sanskṛta Itihāsa* of M D DESAI, Bombay, 1933
- Kaus *Kausilā Sūtra*
- KD *Kavidarpaṇa*, Ed Prof H D VFLANKAP, in the *Annals*, BORI, Vol XVI, Pts I-II
- KJ *Kālayāna*, of Śambhunātha, Ms in the Baroda Oriental Institute, Mss Library, Acc no 9726 Sub ३३३
- KS *Kuṣyapa Samhitā* of Viḍḍhajivaka, Nepal Sanskrit Series, no I, Nainayasagar, Bombay, 1938
- LSS *Lātyājyavri Śrautasūtra*
- MatP *Matsyapurāṇa*, Ānandāsrama Sanskrit Series, no 54, Poona, 1907
- MBh *Mahābhārata*, Chitrashala Press, Poona, 1932, 1st Edition
- MK *Mananalandilā*, Unpublished work referred to by Durgadevi in the *RS*
- MP *Mahānirvāṇa* Ed V TRECKNER, James G Furlong Fund, no 5, 1928
- NJC *Narapatyayacanyā* of Narapatikavi, with the commentary of Harivamsalavi, Vyankateshvari Steam Press, Bombay, 1991 (V S)
- OV *Oghanniyul ti* of Bhadrabāhu, Āgāmodayā Samiti, no 17, Surat, 1976 (V S)
- Plu *Plu*
- PP *Prakṛt Paṅgola*, Ed Chandia Mohan GHOSH, BI, Calcutta, 1900

- PSU *Pravacanasāroddhāra* of Nemicaandra, Devachand Lalabhai Jain Pustakoddhāraka Fund, Surat.
- PV *Prākṛit Vyākaraṇa* of Hemacandra, Ed. Dr. P. L. VAIDYA, Ārhatamataprabhākara Series, no. 6, Poona, 1928.
- QN *Quæst Naturalis* of Seneca.
- 11 RBEW *Report of the Bureau of Ethnology, Washington* by Dorsey.
- 18 RBEW *Report of the Bureau of Ethnology, Washington, 1899*, by E. W. NELSON.
- RS *Ristasamuccaya* of Durgadeva (the present work).
- RV *Rgveda*.
- SB *S'atapatha Brāhmaṇa*.
- S'GS *S'āṅkhāyana Grhyasūtra*.
- Sing Singular.
- SRS' *Samvegarangaśālā* of Jinacandra (unpublished work).
- SS *Susruta Saṁhitā* of Suśruta, Ed. J. T. ACHARYA & N. R. ACHARYA, Nirnayasagar, Bombay, 1938.
- TAS *Tattvārthādhigamasūtra* of Vācaka Umāsvāti, Ed. J. L. JAINI, Bibliotheca Jainica, Vol. II, Arrah, 1920.
- UBPK *Upamitibhavaprapaṇcāṅkathā* of Siddharṣi, Ed. H. JACOBI, BI, Calcutta.
- VP *Vāyupurāṇa*, Anandāśrama Sanskrit Series, no. 49, Poona, 1905.
- VRS' *Vasantarājasākuna* of Bhatta Vasantarāja with the commentary of Bhānucandra Gaṇī, Pub. Shridhar Jatashanker, Jaipur, 1940 (V. S.).
- VS *Vārāhī Saṁhitā* of Varāhamihira, Trans. Baladevaprasad MISHRA, Vyankateshvar Steam Press, Bombay, 1997 (V. S.).
- YR. *Yogarātnākara*, Ed. K. R. NAVARE, Nirnayasager, Bombay, 1932.
- YS' *Yogasāstra* of Hemacandra, Trans. Pannyāsa Kesaravijaya Gaṇī, Vijayakamalakesara Series, no. 5, Bombay, 1980 (V. S.), 4th edition.
- YS *Yogasūtra* of Patañjali, Ānandāśrama Sanskrit Series, no. 47, Poona, 1932.

दया सो जीवित हि पदिये ॥ ६३ ॥ दय दय ए चया बड़ा वह सखा ए सार दही पालव मित्रे वंश रया सि र विहस सुन्दर स ॥ अय जिय माणे ॥
 मज देवो गुणो सरो इका त ह विहस जे मस एणामा हव देवो गुण व हया ॥ ६४ ॥ रं बड़ सख को उवजी विहाडु ग देव एण विहस उखर सखो वथ एण देव
 सो ॥ ६५ ॥ म ह द क गि विहो अयाण माणे अर हव ग वेण त विहस क ति उ ए सो हे विमदी एण उं डा ॥ ६६ ॥ जो ह द स ए व क ति क्रिय र स ए व ग स दा ग स जि गी
 जो स मदी स नी ति क स लो वा इ स क वी र को जो सि हे व म पा र नी र उ नि दी ती ए विया ग जी सो देवो सि रि से ज मा इ स ए वि बो द्या सी र ह द नू ह तो ॥ ६७ ॥ अजा उ द
 रा स चारु व र ले ना ए बु क्षे गु म री सी सो दे स ज र से बो ह एण रानी स स उ द्या ग मो ना मा ए सि रि डु गु ए व वि डे वा गी म री य न जी त ए व र ड्ये वि उ ह न
 रण स क म ह के फु डा ॥ ६८ ॥ जो ध गो जि ए वि ह ने छिय ए व द ति सा व ज री जाम रु उ र पा य वे हिस रि सा जा व म ही सा म ही ज्ञा ना य व स रा ए ना ति ग ड
 गा नं द का त रा ग ए ता व छे उ म दी य लो नि वि दि ह ड म स स खे ज सा ॥ ६९ ॥ म ह स व छ र ग स द सो बो लो ग न व य सी इ स जु तो सा व ए ना उ के या र सो दि ग ह नि
 म लो नि क मो ॥ ७० ॥ सि रि कं त म य र एण मि रेल छि नि वा
 इ नि नु स स सु अ य स स ख स म ह ॥ ७१ ॥ न म ह ॥ ७२ ॥ देव
 ए उ त य उ ग ० नि ज्ञा दि १ काल ग मो ॥ ७३ ॥ र ग धी ॥ अ
 देव या क ति ॥ ७४ ॥ सा दि न्ने उ छि अ छो न व र वि दि ला द ड सु ह
 देव स नि ना य व र टि स सि ग ह ए सा अ ह न र द स ह स्या ल ॥ ७५ ॥ जे वे ल सा दि अ वा ॥ अ ह संप न्ति मि की लो मि ॥ अ गु हा इ सु ल अ इ अ ह न र म द स ज
 वे ला ॥ ७६ ॥ तौ ऊ मा रि आ डो वा ॥ अ म छ नि अ ति नि छी नि स म ह नि च जाला न व र व छि अ क री ए सा ॥ ७७ ॥ अ ह व स य सि य स र का ॥ अ र के त म एण गु ले दि य
 व र स ॥ त न छि न न सा द ॥ कि ति अ मि ह म र एण का लो ॥ ७८ ॥ रा ॥ स ज्ञो व

INTRODUCTION

1 Critical Apparatus

The following Ms material has been used in this *editio princeps* of the *Ristasamuccaya* (RS)

B This is a photo-copy of the Ms written in Devanāgarī script revealing a predominating influence of Jaina Śauraseni Prākṛit. It was procured on loan from the Oriental Institute, Baroda. Its acc no is 13190 under subject "Jaina" in the Sanskrit section and its extent is 11 folios or 20 pieces. It is styled *Kālayāna*¹. The original Ms of which this photo-copy is made was written by one Muni Śrī Samudra at Medinipurā and was in possession of Pandit Sumatīcandīa Gani as is clear from the last line². It is complete in 259 stanzas³. Its handwriting is good and uniform throughout though there are some lacunae here and there. The copyist seems to be cautious but he has inherited, no doubt, some mistakes from the copy before him. For the most part, the scribal errors are metathetical, haplographical and orthographical. Its first page has twelve lines while all the remaining (except the last which has got ten) have thirteen lines each. Roughly thirty seven letters are accommodated in each line. At many places especially from stanza 11 right upto 20, from 162 upto 176, from 200 to 208 the Ms is not at all legible. It begins with ॐ नमः श्री जिनाय । पञ्चमत्तदुत्तमदुत्तरमन्त्रिरयमव
क्रियतेतिविष्णुर्वा ॥ and ends with सिरिधरतिनाहमुक्ते मुनिमनियसम्भजले रमि ॥

P This is a second Ms obtained on loan from the Government collection preserved at the Bhandārālā Oriental

1 This very title appears in the entries of the BT CC and JG

2 इति श्रीमेदिनीपुराचार्ये लिखित मुनिश्रीममुदे । । प मुनितिर्यगणि ।

3 The numbering of stanzas has been wrongly done here in this Ms. It is corrected in the edition.

Research Institute, Poona It is titled the *Ristasamuccaya*¹ Its accession number as stated on the cloth cover is 392 of 1879-80 (new no 35) It has got five folios or ten pages written on both the sides Each page, except the last which has
 5 got twelve lines exclusive of *Dvāragāthā* and six additional stanzas, contains eighteen lines of approximately sixty letters each The Ms is in a fairly good order, is in Devanāgarī script, is legible throughout and the text is largely under Jaina Māhārāstrī influence There are less scribal errors but lacunæ
 10 are the same The total number of stanzas comes upto 258². The Ms opens with नमः श्री सर्वज्ञाय । पणमंतसुरासुरमउल्लिरयणवरकिरणकतिविच्छुरिअ । and closes with सिरिसतिनाहभवणे मुणिमवियसम्मउले रम्मे ॥ There are seven more gāthās at the end the first of them being a *Dvāragāthā*. But they seem to have been added later as they reveal a different
 15 hand altogether In the margin there are marginal notes in Sanskrit at three places This Ms belongs to a different family as it shows at many places strong influence of Jaina Māhārāstrī Piākṛit It is also not a direct copy of B as stanza 28 which is a quotation in Sanskrit in B is not to be found there in this Ms.
 20 Moreover, on the strength of marginal notes and the *Dvāragāthā* and six additional stanzas it can be said with a fair amount of certainty that both the Mss represent different families In other words, this Ms is a rendering in Māhārāstrī Prākṛit of the original with marginal notes, *Dvāragāthā* and additional
 25 stanzas inserted thereto later on

S This Ms styled S was kindly procured for me by Acharya Jinavijayji from Alaka Pannalaji Digambara Jain Sarasvati Bhavan (Bombay) through Pandit Nathuramji PREMI. I am most thankful to both of them

30 Its title is अरिष्टव्याय and the number is ¹⁵²⁷/₃₈₈. It contains 203 stanzas in Jaina Śaurasenī Piākṛit It is quite a new paper Ms written by Jagaram, a Digambara Jaina, in 1981 (V. S) in 10 folios measuring 1' x 6 7" Each page has ten lines invariably and each line contains about 44 letters The script is
 35 Devanāgarī and the handwriting uniform and beautiful

It is well preserved, is quite new (it is only nineteen

1 It is so entered in the printed catalogue of the Mss. of the BORI, Poona. Though there is a difference of titles in both the entries, the subject treated is the same.

2 Some stanzas have not been numbered while some have been doubly numbered. This anomaly has been removed in the edition.

years old) and in good order. It has lacunae in stanzas 15, 16, 20, 190, 193, and 194. The copyist is possibly careful but his copy appears to have inherited some mistakes from the original. It opens with ६० ॥ ॐ नमः सिद्धेभ्यः ॥ पद्ममत्तमुत्तममजलिरेयमवरकिरणकतविच्छरेण । and ends at पद्मो हि रेहकः छविजः प्याह्यः तस्य ॥ २०३ ॥ The mantra is considered and numbered as a stanza (see stanza 71). Stanzas 125 and 127 are not found in this Ms.

There are orthographical peculiarities but they are trifling to be noted here. The Ms preserves Sauraseni characteristics as it employs द for त and इअ and ता (as in पयसादिअ and वधिता) for खा. AMg influence is there but it is rarely seen while Apabh influence is abundant as in such forms as अहवइ for अयवा, जेम for यया, जि for एव and चपि for त्यत्तवा. The forms like छाया in Nom and Acc both in sing and plu are, doubtless, indicative of strong Apabh influence. It makes use of ण for initial and non initial न and यश्चुति is almost always resorted to.

The Ms was of special service to me, though it contained scribal errors more than B and P. In short, it always helped me exactly at places where B and P disappointed me regarding meaning and legibility.

There were two other Mss which also were obtained from the aforesaid Bhāṇḍai. The peculiarity of one contained in having a ship shod Guṇātī gloss over a line which was often misleading. Every word was an error and thus it gave me no help in editing. Moreover, it was incomplete. The other Ms. was entirely of the P group and for this reason I did not utilize it. I came to know that Pt Jugalkishoreji Mukherji had got a manuscript of this work. I therefore approached him through Acharya Jinavijaya to whom he wrote that he would be sending a transcript only of those stanzas which were found corrupt or illegible by me. I sent him, consequently, those stanzas a transcript of which was immediately and kindly supplied to me by him but it solved no difficulty of mine as I could see from the transcript of those stanzas sent to me that it belonged definitely to the P group.

2 Presentation of the Text

I had to work with the scanty material afforded by these three Mss. which belong to different families. This little material also was not wholly without defects. Variants which should be called genuine or crucial are very few. Most of the

readings are nothing but linguistic transformations, scribal lapses or their possible inferences. The portion which was illegible in B was legible in P and S thus the difficulty in presenting the text of this part could be avoided. But as the edition of this
 5 text is appearing only for the first time and as there was no commentary available, I had no opportunities to benefit myself of the suggestions from other sources. Lastly, the fact that no other work of this author has up till now seen the light of the day increased my troubles all the more in understanding and
 10 appreciating the text and the author's characteristics in a better manner.

The above-mentioned circumstances forced me to handle the text with utmost carefulness and conservatism. By collating I was able to get rid of most of the scribal, metathetical, ortho-
 15 graphical and haplographical errors. I have also tried in my humble way, wherever practicable, to fill up common lacunæ the possible arguments regarding which are given, when imperative, elsewhere, especially in the Notes. I have based the text on B and S as they have preserved some of the outstanding chara-
 20 cteristics of Jaina Śaurasenī Prākṛit in which the text was originally composed. I had to fill up the illegible and the incomplete portion of B and S from P as I said before. Thus it would at once strike that the edition presents an admixture of the characteristic features of both the Prākṛits, namely, Jaina Śaurasenī
 25 and Jaina Māhārāstrī. When there was a radical difference in all the three Mss (which was very rare) I selected a reading that appealed to me more and consigned the others to the footnotes. Where the text was corrupt and obscure so much so that it baffled my wits, I have put a question mark. When I found an agreement
 30 in all the Mss on common errors I had to risk emendations and make additions which are placed in brackets, small and square, in the text and which are merely tentative. They are made more or less to remove the errors of the scribes and not to improve on the author. But when the Mss. united
 35 on a doubtful reading which was not the slip of the scribe, I have sometimes kept it as it is from the standpoint of metrical exigencies. Metre was to be first looked to. Even a better reading had to be discarded if it violated the scheme of the Metre. Initial न or ण and अ or ञ (for ञ) were selected by majority as
 40 no Mss preserved one or the other uniformly. Common scribal errors were plentiful and I had, therefore, to emend

the text freely in order to remove them. I have explained the reasons of my emendations and additions in the Notes wherever it was desirable. While rendering the stanzas into Sanskrit in the *chāyā*, I have kept the Sanskrit idioms, usages and conventions before my mind. English translation is strictly literal. Thus I have tried my best to present a faithful record of the text-tradition from the three available Mss. and have exerted my utmost to do justice within the scope and limitations of the material.

3 Durgadeva and His Works

We know practically nothing about *Durgadeva* and his works. No epigraphic and literary references throw any light on this hitherto unknown writer. Under these circumstances we have merely to rely on the internal evidences and on what has been said by the author himself in this compendium.

(1) *DURGADEVA*. Three names having *Durga* as the first counterpart are known in Jaina literature. In the *CC*¹ there is a reference to the *Śastisamvatsara* composed by one *Durgadeva*. This very book has also been alluded to by *Mm. Meghavijaya* in his *Varsaprabodha*² which describes it to have been written in the form of a dialogue between *Pārtha* and *Durgamuni*. After a careful perusal it can be definitely said that this *Durgamuni* is not our *Durgadeva* who is the author of the *RS*. In the *ĀS*, we come across a reference to *Durgasimha* who is also found different from our author. *Mr. DESAI* in his book mentions one *Durgasvāmi* as a pupil of *Dellamahattara* and a guru of *Siddharsi*, the famous writer of the *UBPK*³. This also cannot be identified with our author. In the *BT*,⁴ there is a very reliable reference to the *Kalayāna*, *Arghakanda* and *Mantramahodadhi* as the works of *Digambara Durgadeva*. The above mentioned *Kalayāna* is nothing else but the *RS*⁵. These details obtained from the *BT* regarding *Durgadeva* and his two more works are quite convincing. It settles two facts, namely, *Durgadeva* was a *Digambara* Jaina and he had written, besides the *RS*, two more works.

1 p 680

2 Trans. Popatlal Sakarchand Shah. Kikabhat's Pole. Ahmedabad 1939

3 *JSSI*, para 248

4 *JSS* Vol 1 No 4, p 157. Note that the *BT*, *CC* and *JG* refer to it as the *Kalayāna* while the printed catalogue of the Mss. of BORI refers to it as the *Ristasamuccaya*.

5 See footnote 1 on page 1 and 1 on page 2 of the Intro.

on the allied subjects Durgadeva calls himself the pupil of Saṁyamadeva, who was the pupil of Saṁyamāsena whose guru was Mādhavacandīa.¹ Durgadeva undertook the composition of the *RS* in pursuance of the directions received from Saṁyamadeva.²

(ii) KUMBHANAGARANAGARA AND LAKSMĪNIVĀSA. Durgadeva had finished this epitome at Kumbhanagaranaga ruled over by Laksmīnivāsa, in a fine temple of Śāntinātha, on the eleventh of the bright half of Ślāvana when the moon was in the constellation called Mūla, in the year 1089.³ My suggestion that Kumbhanagara cannot be anything but Kumher or Kumbher or Kumbheri near Bharatpur has been supported in clear terms by Mm Dr. G. H. OJHA who further adds that Laksmīnivāsa referred to in the text may be an ordinary chieftain and also agrees with me in my belief that Durgadeva must have written this work in Jaina Śaurasenī Prākṛit as Kumher or Kumbher or Kumbheri is near the Śūrasena country where there is every possibility of Śaurasenī being used.⁴ Kumbhanagaranaga cannot stand for Kumbhalagarh as the fortress was built after Durgadeva's times.⁵ Nor can it be Kumbhalavihāra founded by Kumbha Rānā in a fort named Macinda.⁶ Thus I firmly hold that Kumbhanagara of the *RS* is the modern Kumher or Kumbher or Kumbheri near

1 See st. 254 of the text.

2 See st. 255.

3 See sts. 260 and 261.

4 In his letter of 28th, March, 1941 Mm. Dr. G. H. OJHA, writes to me as follows from Ajmer —

"As for the Kumbhanagaranaga, as the book is written in Jaina Śaurasenī Prākṛit, the name may be identified with Kumbher near Bharatpur as it lies very near the Śūrasena country. As regards the king named Laksmīnivāsa, he was probably some petty chief of Kumbhanagaranaga."

5 The same letter quoted above goes on as under —

"I am definite that it does not stand for Kumbhalagarh for this fort was built by Mahārānā Kumbha of Mewār in 1458 A. D. whereas the book was written in the 11th century A. D."

6 *JSSI*, para 830.

7 See *Samśodhaka*, pub. Bhaskar Vaman BHAT, Dhulia, Vol 12, No. 1, p. 103. In the Notes, p 94, Vol. 11 is a misprint for Vol. 12, No 1. This Kumbher is a headquarter of a Tahsil of the same name in the state of Bharatpur which is divided into two districts or Nizāmat, namely, Bharatpur and Dig. The Dig district has got five Tahsils, such as, Dig, Kāman, Kumbher, Nagar and Pahārī. Kumbher is about eleven miles away north-west of

Bharatpur which falls about the precincts of the Śūrasena country. In the days of Durgadeva, the city would have been located at the foot of a hill on which our author finished the *RS* in a temple of Śāntanītha, an abode of bliss for men and monks. The name of Lakṣmīnīvāsī is not to be found in the dynastic lists. He may be a petty chieftain¹, either a Jāt or a Jidon Rajput. It should be remembered at this juncture that the present rulers of Bharatpur who are Jīts of the Sinsinwī clan claim to have descended from Madan Pīl, a Jidon Rajput and the third son of Tahan Pīl who ruled at Bayānī in the eleventh century.²

(iii) DATE OF COMPOSITION According to the author's own statement contained in St 260, the *RS* was finished on the eleventh of the bright half of Śrāvana when the moon was in the Mūla constellation in the year 1089. According to *IE*³, it was Friday, July 21, 1032 A. D. and the constellation was Jyesthā⁴ for seventy two minutes after sunrise the remaining part of the day was occupied by Mūla, if we take the year to be one of the Vikrama Samvat. Curiously enough, the same constellation, namely, Mūla falls on the eleventh of the bright half of Śrāvana in the year 1089 of the Saka Samvat also, the corresponding English date being Saturday, July 29, 1167 A. D.⁴ As the day was wholly occupied by Mūla in the year of the Śaka Samvat one would like to take the Samvat mentioned in the stanza as the Śaka Samvat but we shall see just now that the Samvat used here in the stanza is the Vikrama Samvat and not the Śaka Samvat. The fact that the constellation Jyesthā ruled for seventy two minutes after sunrise and not Mūla, if we take the year to be one of the Vikrama Samvat, can be satisfactorily explained by taking the stanza to mean that the exact moment of the completion of the *RS* was occupied by Mūla. In other words,⁵ Durgadeva finished the *RS* at any time of the day after seventy two minutes, the period of Jyesthā, had passed after

Bharatpur city. The town is surrounded by a mud wall and a ditch. It is said to be taking its present name from its founder Kumbha, a Jāt of the village of Sinsin, about six miles to the north-west (See *IG* Vol 16, p 22). Round the city, a fort was built by one Badasingh (See *Maharashtra Jñana Kosha*, Vol 11 pp 558-559).

¹ See footnote 4 on page 5 of the Intro.

² *IG* Vol 8 pp 74-75.

³ Vol III, p 67.

⁴ *op cit* p 337.

sunrise. There is another consideration also and it is this that there is some possibility of error in calculating and on this ground we can neglect so short a period as seventy-two minutes and suppose Mūla to be occupying the whole day. Thus the custom of naming the constellation of the day after that constellation which is at the time of sunrise will also not be violated. The reasons for taking the year mentioned as one of the Vikrama Samvat are many. In the first place it was customary with the authors to mention the word Śaka, if they meant Śaka Samvat¹. Thus in absence of any specific hint, the usually accepted Samvat is the Vikrama Samvat. Secondly the author's use of the *Pūrnīmānta* months not only strengthens my inference that he was a Northerner but it also proves that the Samvat used by him is the Vikrama Samvat and not the Śaka². Thirdly, it was the Vikrama Samvat that was current in the Western and Northern India³. Swamikannu Pillai's statement to the effect that in the Śaka Era the months used were generally *Amānta* but *Pūrnīmānta* in Northern India⁴ has got to be interpreted only contextually in view of KEILHORN's decisive conclusion on inscriptional evidence that the months used in the Śaka Samvat were almost always *Amānta*⁵. Thus the year 1089 used by our author is to be taken as the year of the Vikrama Samvat and we should have no objection in believing that the actual moment of the completion of the *RS* fell within the period of Mūla which occupied the whole day excepting initial seventy-two minutes.

(IV) DURGADĒVA'S OTHER WORKS. (a) *Arghakāṇḍa*. I have mentioned before that Durgadeva had written the *Arghakāṇḍa* also⁶. The line अर्घकाण्ड दुर्गदेवीय अ. १०-१४७ occurring in the *BT* bears it out⁷. Moreover, the first two stanzas of the *Ms.* prove

1 Acharya Jinavijaya. *Kuvalayamālā*, *BV* (English), Vol. 2, Pt. 1, p. 87, 26th stanza.—

सगकाले बोलिणे वरिसाण सधहि सत्तहि गणहि ।
एकदिणे पूजोहि रइया अवरोहवेला ॥

(*Ms. of the Kuvalayamālā*).

2 See Notes on st. 235, p. 89 as well as *IE*, Vol. I, Part I, p. 53.

3 *IE*, loc. cit., Acharya Jinavijaya. *Kuvalayamālā*, *BV* (English), Vol. 2, Pt. 2, p. 218.

4 *IE*, loc. cit.

5 *IA*, 1896, pp. 271 f.

6 See footnote 4 on page 5 of the Intro.

7 *Ibid*,

beyond doubt his authorship of it¹ It also is in Jaina Śauraseni Prākṛit and contains 149 stanzas, devoted to the description of different astronomical and astiologial circumstances and conditions leading to the rise and fall in prices of various commodities, articles of food, drink and daily use, of animals and others² It passingly refers also to certain astronomical occurrences foreboding famine or foretelling abundance of provisions etc The schemes of *Udpuṛṣa* and *Samvaccharapūṛṣa* have also been found briefly outlined

(b) MANTRAMAHOADADI The line नमहोदधि प्रा० दिगंबरश्रीदुर्ग ॥ देवकृत म० गा० ३६ occurring in the said *BT* leaves no doubt regarding Durgadeva's authorship of the work³ It also makes clear that Durgadeva was a Digambara Jaina and that the work was written in Prākṛit I had no access to this work and hence I am unable to make any statement concerning it Still, however, it should be said in this context that the mantras as they are found in the *RS* and which are about eight in number, and which have a Jaina as well as, to a small extent, a Brāhmaṇic background, reveal original colour Thus it is my inference that so far as the mantras also are concerned, Durgadeva is a representative of a distinct tradition

(v) APPRECIATION AND ESTIMATE The author himself had had some glimpses of his fast approaching end⁴ and therefore he was in a hurry to dash off this work which was completed in course of three days⁵, as he states So we may safely take this as his last production in which his views on omens and portents had finally stabilized As previously said, the *BT* recognizes Durgadeva as a Digambara Jaina⁶ and the Digambara Jaina writers almost exclusively employ Jaina Śauraseni Prākṛit in their literary compositions⁷ This consideration which is entirely well grounded tempted me to believe that Durgadeva also must

- 1 नमिह । वट्टमाणं सयमदेव नरेन्दुजपाय ।
 वोच्छामि अमकक मणि(वि)याण दिव पयत्तेण ॥ २ ॥
 निजुपयपराय नमा । या एत्थ सयलससत्थ ।
 लद्धण मण(शु)अलोप निदिट्ठ दुग्गपदेण ॥ २ ॥

(From the Ms of the *Arghakanda*)

2 See line 27 on page 5 of the Intro

3 See st 243 of the text

4 See st 253 of the text

5 See line 28 on page 5 of the Intro

6 e g Kundakunda of his *Pravacanasara*, *Samayāsāra*-etc

have composed the *RS* in Jaina Śaurasenī Prākṛit and this is why I have kept the Baroda Ms as my model in basing the text as it has honestly preserved the Śaurasenī specialities.

As said before Durgadeva calls himself the pupil of 5 Samyamadeva who was the pupil of Samyamasena whose guru was Mādhavacandra¹. Durgadeva undertook the composition of this little work in pursuance of the directions received from Samyamadeva². It is unwarranted to say anything about the *gaccha* to which he belonged in absence of any remarks by 10 him regarding that point. Still, however, I am personally of a firm opinion that he, doubtless, did not belong to that high order of Digambara monks who observe rigid discipline and practise very hard austerities. From the viewpoint of spiritual excellence as well as intellectual acquisitions he was far inferior to Kundakunda 15 or Samantabhadra or Pūjyapāda. Nor was he a Digambara layman, pure and simple. But he stood somewhere between the two. In other words he was something like a Yati or a Bhaṭṭāraka³. There was a regular class of such Yatis or Bhaṭṭārakas who stood midway between the two extremes of a monk and a 20 layman as a connecting link. They were in possession of definite traditions. There were also well-organised *gacchas* of these Yatis or Bhaṭṭārakas but it is unsafe to say to which such a *gaccha* Durgadeva belonged. He has simply given the names of his guru and grand guru. It seems quite convincing that he 25 had studied much and his intellect roamed over a wide range of learning which he efficiently compressed in 261 Sts⁴. This much is also certain that he had seen and studied the *MK*

1 See st. 254.

2 See st. 255.

3 The word देमजई in st. 258 can also be rendered into देशयति which is a Jaina technical term and means that class of people who have accepted partial monkhood. It is just the opposite of सर्वविरति. The देशयतिस or the देशविरतिस were allowed certain conveniences which were denied to the सर्वविरतिस. These देशविरतिस were popularly known as the यतिस among the Śvetāmbara Jains and as छुछकास, देलकास and भट्टारकास among the Digambara Jains. Thus we can state that Durgadeva was neither a monk in the strict sense of the term nor a layman, pure and simple, though it should also be noted in this connection that the use of the word यति is almost always used with reference to the Śvetāmbaras. This and the use of पंचगसद्भागम and श्रीसेसबुद्भागम as well as the absence of any mention, direct or indirect, of the fundamental doctrines of the Digambaras can be employed as arguments to prove that the author was perhaps a Śvetāmbara Jaina though I personally hold the opposite view.

4 See sts. 253 and 255.

in all its aspects¹ It is not definitely known what this *MK* is and by whom it is composed Its very title is sufficiently suggestive of its being a booklet on Death Durgadeva seems to have made a capital out of this At the same it is also true that he has not simply copied down just² after the manner of a plagiarist but he has also expressed his original remarks at many places

Samyamadeva the guru of Durgadeva was quite proficient in logic and philosophy He had obtained perfect mastery in the science of ephemeris and had an admirable command on vocabulary He was not only an erudité scholar but a politician of a high order and in the art of debates he was a master wrangler³ Even though he had been such a sound scholar he was meek⁴ also and this added value to his scholarship

Durgadeva had had the luck to learn at the feet of such a master He was of a spotless character⁵ His intellect was purified by the water of knowledge His guru had gone through the whole canon and it is but natural that he might have handed over the traditional canonical knowledge without reserve to Durgadeva who was a deserving pupil Samyamadeva seems⁶ to have lovingly initiated him in a variety of scriptures and sciences Secret of the science of disputation was also obtained by Durgadeva who succeeded in levelling down the disputants by his convincing logic and impressive orations, thereby in a way enlightening and turning round the people who were misguided⁷ All these varied gifts and covetable acquisitions brought him fame and name Durgadeva, like his guru, was very humble

1 See sts 10 and 139 as well as section 4 of the Intro

2 See st 257 This is also corroborated by the following lines of the *Arghakanda* —

आसी दस्य महीवले क्रुमिदिदो सत्यत्वपारम्यो
नामेण सिरिसवभाह विबुहो वाह भगवच्छरी ॥ १४८ ॥
(from the Ms)

3 See st 254

4 Compare the following line of the *Arghakanda* —

× × × × ×
नामे । सिरिदुभापुव सुकई चारिचपू । मणी ।

× × × × × ॥ १४९ ॥ (from the Ms).

5 See st 208

even though he was, as he describes himself, 'a versatile genius holding command on a number of subjects. We become aware of this princely characteristic of his temper when he says that those who are skilled in the Science of Omens and Portents should correct what has been said by him out of ignorance or arrogance and then publish it¹. He was fully conscious of such shortcomings especially in view of the fact that the composition was hurried off in course of only three days. At the same he was also quite confident of the sterling merit of his production and therefore he says that it is bound to remain reputed as long as there is Meru, moon or sun². Thus in conclusion we can settle four points without any controversy, namely, (1) Durgadeva was a Digambara Jaina writer, (2) he has used Piākrit language in almost all his three compositions known to us, (3) he was a writer of treatises and not of big works and lastly (4) he was a writer of mystic sciences, magic, commercial astrology etc. There is no literary and epigraphic evidence available that can throw more light than this regarding Durgadeva, his life and works.

4. Marañakandikā

The *RS* makes it abundantly clear that Durgadeva had seen and studied the *MK* in all its aspects³. Not only that but he has also made a free use of it, as he did of other works also bearing on the subject, in composing the *RS* as is clear from his own statement⁴. I got a clue to this work from the *Anekānta*⁵ and got the Ms from Delhi⁶. But to my surprise I found no difference between the *MK* and the *RS* excepting some very negligible variants and positional differences of the stanzas. Also the entry in the *Anekānta* gave me to understand, as I believed, that the *MK* was by a different and an earlier writer. In it the sts. 3 to 15 of the *RS* have not been found. It consists of 146 sts. The last stanza of the *MK* tallies with the 162nd of the *RS* and there

1 See st. 256.

2 See st. 259.

3 See sts. 16 and 139 of the text.

4 *Ibid.*, also see Notes on st. 16, p. 75 and p. 91

5 1941, October, Vol. 4, no. 9, p. 499.

6 Digambara Jaina Sarasvatī Bhavan Pañcāyatī Māndir, Masjid Khajur, Delhi. The Ms. no. is १६.

the work ends — The last line as found in it runs as follows —
 इति श्री मरणकरडिया समाधि ।¹ The remaining portion, from stanza 163 to 261, of the *RS* has been omitted in the *MK*. Considering the difference in titles of the *MK* very minor², this anomaly can be satisfactorily explained only in two ways by either taking the *MK* as a work by an earlier writer or that Durgadeva composed it stopping at 146th stanza and giving the name of the *MK* to that portion. Subsequently he might have enlarged it upto 261 sts and might have given the title of the *RS* to the whole portion. In taking up the second suggestion, the only objection³ is that an author himself would not praise his own book by using such adjectives as वर³ etc though in literature examples are not wanting where the authors would have pursued further their juvenile literary efforts and shaped the same into perfection later. I for my part believe that the *MK* is by an earlier writer and⁴ Durgadeva made a capital of it, though not at all to an extent of a plagiarist. In this case we will have to take the last line of the *MK* (the Ms of which I got from Delhi) as an error of the scribe or some such error. The copyist, who might have come across some loose folios containing the initial portion⁵ of the *RS* (upto 162 stanzas), would have given it the title of the *MK*, on the basis of the third stanza⁴, having fallen in a fix regarding the title because the word *Ristasamuccaya* occurs for the first time in stanza 253 of the *RS*. Moreover, the *MK* as such should not abruptly end at 146th stanza⁵ (162nd of the *RS*) leaving unfinished what was undertaken in st 136 (149th of the *RS*). This also throws doubt regarding its being a genuine *MK*. Thus I would close my remarks on the *MK* by succinctly stating that some ancient, typical and authoritative trend of thought and tradition lies⁶ embedded in the *MK* which Durgadeva, our author, seems

1 The second half of the third stanza of the *MK* uses the word मरणकरडिया —

ॐ × × × × ।
 वरमरणकरडियाय नमः । । भासिय मुणह ॥ ३ ॥

2 मरणकरडिया (*RS*, st 16) मरणकरडी (*RS* st 139) and मरणकरडिया (*MK*, st 3) practically mean one and the same thing

3 See st 16 of the text

4 पुष्पावरियकम । य लक्ष्म दुग्गापवविदुहे । ।

वरमरणकरडियाय नमः । । भासिय मुणह ॥ ३ ॥

(from the Ms of the *MK*)

to have tried to represent in particular in the *RS* availing also at the same time of other kindred works in general. I thus definitely believe that the *MK* is by a different and an earlier writer and it must be an exhaustive treatise dealing with the advent of Death in all its aspects.

5. The Ristāsamuccaya A critical study

(i) THE RISTASAMUCCAYA: The *RS* (A Collection of Omens and Portents) is a small work containing 261 stanzas in Jain Śaurasēnī Prākṛit which is not wholly devoid of the influence of other dialects, namely, AMg. and Apabh. As is clear from the colophon, the author finished its composition in Kumbhanagarānaga which seems to have situated, in those days, near about the territories forming part of Śūrasena country. This leads us to hypothesize that the author must have used Śaurasēnī. This supposition finds corroboration from the Baroda Manuscript and the Digambara Jain Saravsati Bhavan Manuscript which reveal outstanding special features of the Śaurasēnī. Moreover, as the author is a Jaina writer, his usages are not entirely exempt from the AMg. traces and also from those of the Apabh. that had, in those days, taken a definite shape. The work contains a brief but perfect exposition of the presages of death (Ristās). It claims a unique position, in Jain and non-Jain literatures, so far as it has compressed, within so short a space, knowledge and informations regarding so vast a subject as the Riṣṭa. He has collected every possible detail, concerning his theme, from all available sources and has presented it in such a vivid and lifelike manner that the reader, without losing interest and patience for a moment, gets what he wants. This shows the author's remarkable power of epitomising. Going against the established theories, he has, at more than one place, given his independent views and conclusions with so much self-confidence that we cannot help feeling that he was not simply a slavish imitator but he was in possession of a distinct tradition the cause of which was dearer to his heart. This is his forte that entitles him to a credit as a first-class original compilor. We are tempted to believe, though temporarily, that the author is not a faithful compilor when he goes away for no obvious reasons from the other traditional paths of conventions and usages. Had he shown these iconoclastic tendencies at few places only we would have emphatically brushed them aside

saying they were the slips of the author but when we feel clearly that it is the deliberate attempt of the author, we must change our opinion and declare that he had inherited a certain tradition which is lost to us and of which he is the only representative to-day

After a conventional homage to Viṣṇu and an incidental description of the excellence of the human existence as well as of the religion of the Jinas, the author, like a businessman, enters directly into the subject throwing some observations on the impious character of eight addictions and a quaternary of passions. The prefatory stage which also includes a reference to a heavy number of diseases and then kinds ends at the 16th stanza. The author broadly divides the Ristas into three main groups, namely, निवृत्त्य, पदव्य and ह्यव्य. Under the first category, the author brings the cracking of fingers, the motionlessness of eyes, the loss of the sense of taste, the incessant and causeless falling of the drops from the eyes and the inability to see one's own tongue etc etc. The second category includes the seeing of the moon and the sun in various forms, the feeling cold of a burning lamp, the appearance of the moon with three curves or with no curve and with no sign of a deer etc etc. He mentions the निज-छाया, पर-छाया and the छायायुत in the third category and dwelling on them at length he offers his various decisions if the shadow is seen devoid of any limbs, principal or subordinate. After this the author comes to the description of Dreams which are classified as देव-द्वयित and सहज. Assigning various interpretations to the implications of the dreams, the author straightway handles the प्रश्नरिष्ट after alluding a little to the प्रत्यक्षरिष्ट (resembling somewhat with the पदव्य) which consists of such things as the greenish appearance of all the directions etc and the निश्चरिष्ट that is again subdivided into चरिष्टविषय (analogous to the निवृत्त्य) which is evidenced in the inaudibility of even the least noise etc and ललादिदर्शन that refers to the appearance of one's face, in water and the allied objects, in a wrong or reverse order etc etc. The exposition of the प्रश्नरिष्ट is comparatively much absorbing. He enumerates eight types of the प्रश्नरिष्ट, namely, अङ्गलिप्रश्न, अलङ्कप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, अङ्गुलीप्रश्न, अक्षरप्रश्न, ह्योप्रश्न and लम्प्रश्न. The author says that he, who sees the disc of the sun on the earth after placing hundred times the forefinger of the right hand charged with the mantric power, lives for six months. That is,

अङ्गुलिप्रश्न. Then follows the elaborate description of अलक्षप्रश्न and गोरोचनाप्रश्न for which the reader should refer to sts. 152-159 in particular. The प्रश्नाक्षरिश्च means that one who asks a question regarding the duration of the life of the diseased, should leave off that very question but he should again put the same question in different words after the foreteller has uttered the mantra ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥ in his mouth. Then the foreteller should double all the letters and quadruple the syllables and the total should be divided by seven. The sick person dies if no remainder is left and lives if it is left. Incidentally we come across a fanciful division of the whole kingdom of letters into eight Āyas (here the author is a bit inconsistent regarding the terminology. See especially sts 163 and 166) and another subdivision into आलिङ्गित, दग्ध, उवलित and शान्त. The sick person lives if there is a majority of शान्त letters in the question, and dies, if it is not so. I have so far not come across any reference to this last subdivision which shows that the author was in possession of a distinct tradition. He, then, proceeds to गङ्गुनप्रश्न where also he goes sometimes against the *VRS'* even and thus shows the novelty of his knowledge. In this particular connection, I must mention that the words कालयडो and दहिवणो are somewhat difficult to be explained. The words can either be देवताकथित or सहज which are again subdivided into शुभ or अशुभ. सिद्धि, बुद्धि, जय, वृद्धि etc. represent the first type and नष्ट, भय, मय etc. belong to the second. The देवताकथित is described in the following way. At the end of the first watch of the night or at the time of dawn, one should move through the city carrying under his left arm the image of Ambikā that is washed, anointed and worshipped, muttering the mantra ॐ ह्रीं अम्बे कृष्णं ब्राह्मणि देवि वद वद वाग्विश्वरि स्वाहा ॥ It speaks good if he hears good words and forebodes ill to him for whom this is seen, if he hears bad words. The सहजशब्द is also exactly of this kind but there the whole process of carrying the image and uttering the mantra is not to be undergone. The author proceeds further and gives his opinion that a sick man, doubtless, dies if all the three constellations, namely, गर्भनक्षत्र, जन्मनक्षत्र and नामनक्षत्र are pierced by malefics. In no other schemes, गर्भनक्षत्र is given a place (because, perhaps, of the fact that it is difficult to put a right finger on the गर्भनक्षत्र) and this shows the originality of the author's traditional knowledge. The author goes on and discusses about various effects likely to result from the constella-

tion of the name falling on the different parts of the *S'āṃcakra*. Here also he goes against all the established theories and traditions for which the reader should refer to the Notes. He gives a scheme of the *Avalahadācakra* which is definitely different from the recognized one. He, then, rounds off this technical subject by narrating as to how long a particular sick person will live if he fell a prey to a disease in a particular constellation. In this respect also he differs and has his own say to say. He finishes this original composition giving a colophon in which the line of his preceptors, date and place of composition are referred to.

A cursory glance may perhaps reveal the slipshod nature of the author's style but a careful study proves the reverse. The handicaps encountered while condensing the best known only to those who do it and it is generally accepted that the art of compiling is one of the rarest. Our author's appreciation chiefly rests on this. The subject itself is such that there is no scope for the author to bring into play his poetic genius or knowledge of literary artifices even if he has got it. Still he has done what he should do and we feel at every step that he goes on with ease and force—all his own. The subject of omens and portents is vast and as old as the Vedas. The insignificance which is likely to attach to the subject is ably disproved by WEBER'S having been attracted to it.¹ There are two distinct traditions of this science, namely, Brāhmanic and Jaina. The Buddhists have not developed this. The origin of the Brāhmanic tradition goes back to the Vedic times and that of the Jaina to the *Drstivāda*. Both the traditions widely differ with regard to the implications of the phenomena and the abnormalities, though they both deal with the same perversities, natural, physical and mental.

Durgadeva has presented the Jaina tradition in the *RS* as will be seen from a comparative study of the *RS* and the non-Jaina works which are almost always at variance with the *RS*. The *RS* has much in common with the Jaina works like the *ON*, *UBPK*, *SRS* and *YS*, though a comparative study of them all reveals some minor differences here also.²

1 WINTERNITZ *A History of Indian Literature*, Calcutta, 1927, Vol I, p 191, footnote 5

2 See sub-section V of section 5 of the Intro

3 *Ibid*

The *Dvāragāthā* which is found only in P at the end and which seems to have been added later on there and which is referred to in the Notes¹ will give us an idea as to how our author has treated the subject. The *SRS'* deals with its theme in entire accordance with the scheme outlined in this *Dvāragāthā* which is also found in the *SRS'*²

To see how our author has condensed his subject in the *RS*, following a plan of his own, the reader should refer to section 6 of the Intro

(11) ANALYSIS OF THE CONTENTS I have attempted below an analysis of the contents of the *RS*

Stanza 1 contains an homage to Vira Jina St. 2 states that existence as a human being is difficult to be obtained. St. 3 declares that Jainism is the only eternal truth. St. 4 mentions that a human being is generally overcome with addictions. St. 5 enumerates addictions which are eight, namely, gambling, honey, wine, meat, prostitution, hunting, stealing and concubinage. St 6 lays down an additional fact that, a human being is full of various diseases the number of which, according to St. 7 comes upto five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four. Sts. from 8 to 11 describe exhaustively seven objects producing death. They are poison, snake-bite, weapon, fire, water, falling from a precipice and diseases. Sts. 12 and 13 emphatically say that those people are rare who undertake the twofold Samlehanā St. 14 gives a guarantee that he, who takes a vow to fast unto death, necessarily comes to know the Ritthas beforehand St. 15 refers to the *Ārāhanāpatākā*. St 16 informs us that **Durgadeva** had based this treatise of the Ritthas on the excellent *MK* as he came to know it traditionally. St. 17 divides the Ritthas into three main groups such as the Pindattha, Payattha and Rūvattha. The Pindattha Rittha is fully discussed in 24 Sts. from 17th to 40th. Sts. from 41 to 67 are devoted to the exposition of the Payattha Rittha. St. 68 defines the Rūvattha Rittha which is subdivided into the Niyachāyā, the Parachāyā and the Chāyāpurisa the natures of all of which are dealt with respectively from

1 See Notes on st 261, p. 94.

2 See section 6 of the Intro.

69 to 84, 85 to 94, and 95 to 106 Sts. Twenty three Sts from 107 to 129 are confined to the explanation of the Dreams which are broadly of two types, e g Devadakhia and Sahaja though they both are essentially the same as said in St 114. The Paccakkha Rittha is treated in five Sts from 130 to 134, while the Langa Rittha, the two main features of which are Sariravisaya and Jaladansana, has been touched in Sts 135 to 142 and 143 to 147 respectively. Ninety-five Sts from 148 right upto 242 are solely reserved for the fullest enunciation of the Panha Rittha which again is eightfold —

Sts 148-152 discuss the Angulipanha

Sts 153-157 „ „ Alattapanha

Sts 158-159 „ „ Goroanāpanha

Sts 160-171 „ „ Panhakkhara

Sts 172-179 „ „ Sauna

Sts 180-184 „ „ Devayajamasadda } These two are further sub-divisions of the Sauna

Sts 185-192 „ „ Sahajasadda

Sts 193-219 „ „ Akkharapanha

Sts 220-240 „ „ Horāpanha

Sts 241-242 „ „ Laggapanha

Sts 220-223 (topics dealt with in twenty one Sts from Sts 220 to 240 have been given, it seems, a general name of the Horāpanha) inform us about the knowledge of the Ritthas through the *Nadacakkha* and the *Bhuanagacakkha*. Forebodings of death through the *Sanicakkha* are referred to in Sts 224-226. Sts 227-236 give a judgment as to how many days a particular Air such as a, i, u, e or o remains in force. St 237 records an opinion that one does not live if his constellation, zodiacal sign, group and the date are all pierced by the wicked planets. A scheme of the *Avakahadācakkha* is outlined in Sts 238-240. The knowledge of the Rittha through the Laggā is briefly sketched in Sts 241 and 242. Nine Sts from 243 to 251 have got a tacit opinion of the author as to what period a particular disease lasts if one is attacked by it in a particular constellation. St 252 asks a question as to why fasting unto death should not be resorted to if one is in possession of the sure knowledge of his death through the Ritthas? In St 253 the author frankly says that this treatise styled the

Riṣṭhasamuccaya was conceived and composed in course of only three days. St 254 pays a tribute to **Samjamadeva**, **Samjamasena** and **Māhavaacanda** the author's guru, grand-guru and the great grand-guru respectively. St 255 lets us know that the author undertook to compose it as per instructions from **Samjamadeva**—his guru St. 256 requests those who are experts in the Science of the Riṣṭhas to correct what has been said inadvertently out of ignorance or arrogance Accomplishments of **Samjamadeva** are beautifully pictured in St 257 and those of **Duggaeva**, the author, in St 258 St 259 praises Jainism and announces a firm conviction that the epitome will continue to last as long as there are moon, sun and the stars St 260 gives us the date, and St. 261 the place, of the composition

(111) THE DIALECT OF THE *RS*. I attempt to give below some of the typical and salient features of the dialect used here in the *RS*. I do think that I will have to revise my judgments and conclusions when a critical text of this work appears in the field based on a variety of Mss. hailing from different parts of India.

TREATMENT OF VOWELS The Skt. words excepting *r*, *ṛ*, *lṛ*, *ai* and *au* are generally retained A long vowel before a conjunct is, as a rule, shortened There are found some marked changes which are given below of *ā* *uddesamatta* = *uddeśamātra* (st. 148), *jattiamitta* = *yāvanmātra* (159), *lavanatta* = *lavamātra* (253), of *u*. *purisa* = *purusa* (69), of *r* *viddhi* = *vṛddhi* (186).

SAMDHIS Some outstanding examples of vowel *samdh* are discussed here *taheva* = *tathā+eva* (24), *munivarinda* = *munivarā+indra* (49). Such illustrations indicate that when two dissimilar vowels came together there was generally a tendency, to drop the first vowel There are also cases of PISCHEL's *samdh*-consonant¹ as in *saṃavyamejaghadyā* (201).

TREATMENT OF INTERVOCALIC CONSONANTS The general tendency of the Prākṛit dialect used in the *RS* is more towards eliminating the non-initial, non-conjunct consonants. Intervocalic (non-initial, non-conjunct) *k* is elided leaving the constituent vowel behind or sometimes making room for *ya-sruti*: *anea* = *aneka* (18), *aneja* = *aneka* (68), *tiaraṇa* = *triharana* (72), *paraḷa* = *paraloka* (8).

¹ GPS, p. 239.

Intervocalic *g* is also dropped leaving the constituent vowel behind or making room for *ya-sruti* *juala*=*yugala* (1), *royagahya*=*rogagrhta* (160) Sometimes it is retained also as in *blaguvāda*=*bhrgupāta* (10)

The treatment accorded to *ṇ* in the text is that of eliminating it *louṇa*=*locana* (20)

Intervocalic *j* is for the most part omitted only rarely *ya-sruti* appears *bhūa*=*bhūya* (97), *manuatta*=*manuyattva* (2), the *ya-sruti* is seen in such examples as *rayani*=*rayanu* (58)

Intervocalic *t* is regularly changed to *d* *ladi*=*lapi* (90), *lodi*=*loṭi* (7), *sampuda*=*samputa* (39)

Intervocalic *t* is sometimes dropped *akadhina*=*atikathina* (19), *jūa*=*dyūta* (5) and it is pretty often changed to *d* *idi*=*iti* (130), *edesm*=*etesām* (178), *jadi*=*yadi* (154), *judi*=*yuti* (11), *dhidi*=*dhriti* (36), *rasādala*=*rasātala* (127) With respect to this feature of intervocalic *t*, it should be mentioned here that the Mss widely differ But as I have made it clear before, it can be accounted for in this way that the text of the Poona Ms is under Māhābhāṣya influence¹

Intervocalic *d* is for the most part dropped *lhagga*=*lhagādhi* (83), *Duggaeva*=*Durgadeva* (16) sometimes *ya sruti* also appears as in *pāya*=*pāda* (1)

Initial or conjunct *ṇ* is sometimes changed to *n* and sometimes not (a) *naccanta*=*nrtyan* (128), *najjati*=*jñāyate* (103), *nara*=*nara* (133), *nāuṇ*=*jñātva* (121) (b) *nāsagga*=*nāsāgra* (98), *nddittha*=*nirdista* (107), *bhinna*=*bhinna* (83) but medial *ṇ* is always changed to *n* *ūna*=*ūna* (61), *tiyasanāha*=*tridasanatha* (59), *bhona*=*bhojana* (62)

Intervocalic *p* is either dropped or changed to *v* *paluva*=*pālāpa* (48), *sampuda*=*samputa* (39) initial *p* is usually retained *puna*=*punah* (145) sometimes dropped also as in *ūna*=*punah* (126)

Intervocalic *kh* is usually changed to *h* *naha*=*nahha* (27), *sikhi*=*sikhin* (59) intervocalic *th* is changed to *dh* *akadhina*=*atikathina* (19), intervocalic *th* is changed to *h* *vikahū*=*vikathū* (110) intervocalic *dh* is almost always changed to *h* as in *bahudha*=*bahudha* (4), *mahu*=*madhu* (5), *ruhira*=*rudhira* (26) but *dʰ* in *labandha* remains unchanged

¹ See sections 1 and 2 of the Intro

(80); intervocalic *bh* is changed to *h* as in *lāha* = *lābha* (106), *suhā* = *subha* (106). Curiously enough, there is agreement regarding the change of intervocalic *dh* to *h* among the Mss. as there is disagreement concerning *t* among them

5 Non-initial *y* is usually retained. *kaśāya* = *kaśāya* (21), *payatta* = *prayatna* (13); sometimes, though very rarely, it is dropped also as in *aiśa* = *aiśaya* (39), initial *y* is pretty often changed to *j*: *jaṭ* = *yadḥ* (19), *jatta* = *yatna* (11), *jūḍa* = *yugala* (1), *jūḍi* = *yuti* (11).

10 Usually *r* is retained. *anuratta* = *anurakta* (6), *virala* = *virāla* (12), it is hardly that non-initial *r* is changed to *l* as in *calana*° = *carana* (101)

Intervocalic *v* is retained. *anavaraya* = *anavarata* (34), *pavana* = *pavana* (32), *lavana* = *lavaṇa* (21), note *jīva* = *jīvati* 15 (20) and also *jīva* = *jīvati* (66)

Of the three sibilants, only the dental *s* is used. *kaśāya* = *kaśāya* (21), *visā* = *visaya* (9), *śaśi* = *śaśin* (11), *śiṭṭha* = *śiṣṭa* (105).

THE TREATMENT OF CONJUNCTS I have mentioned below 20 some of the typical examples of the conjunct consonants, medial and initial *udḍha* = *ūrdhva* (25), *guyha* = *guhya* (141), *thaddha* = *stabdha* (20), *nivviyappa* = *nirvikalpa* (42), *puvvattha* = *pūrvastha* (87); according to Hemacandra, *pūrva* should be *purava* in Śauraseni¹; *phāsa* = *sparsa* (9), *bambha* = *brahman* 25 (146), *vaṅka* = *vakra* (88), *vidiya* = *dvitīya* (181), *sara* = *svara* (161), *sāna* = *śvāna* (179), *siṁbha* = *slesman* (11); *appano* = *ātmanah* (64) is an example of assimilated non-initial conjunct while *kaśana* = *kṛśna* (156) and *rayana* = *ratna* (1) are obtained through simplification by anaptyxis

30 PARTICLES etc. *a* (15), *ya* (6), *aḥa* (81), *ahava* (256); *ya* (38), *tti* (17), *ttiha* (33), *iha* (4), *u* (20), *tu* (111), *du* (22); *uvarin* (213); *evam* (111); *lim* (151); *cīya* (250); *jaṭ* (100); *naṁ* (227); *tattha* (71); *taha* (7); *tā* (19), *to* (8); *navari* (2); *pi* (42) and *vi* (226) after an *anusvāra*; *puna* (69), 35 *ūna* (126), *lahu* (32); *sammam* (70); *hu* (23).

NUMERALS *ikḥa*° (126), *iga*° (153), *ejārasa* (247), *cau* (51), *cauro* (225), *cāri* (51), *cha* (52), *tinṇi* (92), *daha* (52); *dunni* (76), *do* (92), *pañca* (93), *panagam* (81), *panaraha* (156), *bārasa*° (231)

1 PV, 4, 270.

TYPICAL WORDS *calla* = *calma* (25) *chadda* or *chidda* = *chidra* (52 47) *chūbhai* = *ksipati* (182) *jhadappa* = *spandana* (25) *duwaya* (? 213), *pavvodaṇṇā* (? 52) *rallhoḥa* (? 166), *rulḥho* (? 206) *hāda* = *ghāta* (226)

DECLENSION Morphological plan of the dialect of the RS is discussed here. Masculine nouns Singular Nom *jo* (2), *hāde* (226) Acc *deham* (86) Inst *palārena* (48) Dat *jassatthe* (100) Abl *nānā* (74), *samvado* (114), *homavaho* (111) Gen *deḥassa* (117) Loc *ghamme* (97), *°purasammi* (106), *°amayamhi* (183) Plural Nom *daṣaṇṇā* (27), *diḥaṇṇā* (244), *dina* (244) Acc *diyahā* (88), *diyahe* (103) Inst *puvvasūḥim* (31), *munindehim* (41) and very rarely without an *anusiṇṇa* especially when it comes at the end of a line Gen *nayaḥabharanam* (177), *saṇḍanam* (179) Loc *sesesum* (209) Neuter Nouns Singular Nom *jam* (3) Acc *geham* (62), Abl *gehāo* (126), *°ūṇao* (197) Plural Nom *nayanāḥim* (21), Acc *suminam* (108) Some typical forms of the feminine nouns are noticed below—Nom plu *loḍo* (7) Acc sing *angasoḥi* (109), *tayjanti* (151), *padīma* (182) and *muṇicanti* (90)—all these are Apabh forms Acc plu *disāu* (132)—an Apabh form Gen sing *padīmāe* (119) Loc sing *nisāe* (108) Loc plu *janghāsu* (119) Some outstanding forms of the consonantal stems are to be found in *appano* (64) etc. The following are the typical examples of the pronominal forms (Masculine) Nom sing *jo* (47), *so* (14), Acc sing *ya* (183) Gen sing *jassa* (77), *tassa* (76) Loc sing *tammī* (110), Nom plu *ede* (176), *savve* (186) Gen plu *iana* (9), (Neuter) Nom sing *jam* (18), *tam* (112) Plural Nom plu *edūm* (5), *tam* (5) Gen plu *edesim* (178)

VERBAL DERIVATIVES Only noteworthy participles are noticed below (a) present participles *dhūmanta* (80), *dhumāyanta* (55), *pajalanta* (59), *bhamamāna* (50), *bhuṇṇanta* (24) (b) present passive participles *lattiyyanta* (82), *lahiyyamāna* (40), *bhanyyamāna* (42), (c) past passive participles *ojutta* (110), *niddiṭṭha* (35), *°vayya* (86), (d) potential passive participles or the necessitative forms such as *nayavva* (18) etc are also found (e) gerunds *kicca* (161), *ṭhiccā* (15), *nhārittā* (182), *pallhaḥitta* (137)—all these are AMg forms *ahiman* *tūṇa* (63), *ghuttūna* (182), *jūṇuna* (15), *laddhūnam* (16)—all these are Māhārāṣṭri forms, *ahimantia* (43), *uvattia* (158),

pakkhāla (125) all these are Śaurasenī forms; *lāreṇi* (146), *javuṃ* (160), *nāuṃ* (121), *bandheṇi* (128), *manteṇi* (70), *ṣamalaheṇi* (182) all these are Apabh. forms

CONJUGATION We come across the following conjugational
 5 forms in the *RS*: Present 1st per sing. *bhanāmi* (1); 3rd per.
 sing. *jīyar* (20), *jīvan* (128), *bhamader* (35), *haveṇi* (6), *hoṇi*
 (4); 3rd per. plu *kunanti* (62), *havanti* (34), *hṇnti* (27);
 Imperative 2nd per sing *udara* (43); 3rd per. sing *acchara*
 (106), *sovaṇi* (109); 2nd per plu *kunijjaha* (91), *cintaha*
 10 (155), *joeha* (72), *nasāmeha* (42), *viāneha* (25), Potential
 3rd per sing *have* (42, 149) Present (passive) 3rd per sing.
ṇajjati (103), *dīsaṇi* (85), *bhannaṇe* (Prākṛitized form of the
 Skt) (68), *bhanijjari* (46); 3rd per. plu *labbhanti* (204);
 Imperative (Passive) 3rd per sing. *nasunijja* (40).

15 Sometimes Loc. is used for the Instr. as in *asuhe* (184),
kuṇi jampre uttha (218), *jampre bahave* (151); irregular forms
 such as *ghuttīna* (182) and ungrammatical forms such as *āie*
 (220), *jīvaṃ* (171) and *°mahurattaenam* (111) are also to be
 met with Sometimes the initial consonants are also seen to
 20 have been eliminated as in *uddhri* (? 225), *ūna* (126) and
hāde (? 226)

THE PLACE OF THIS DIALECT AMONG THE PRĀKRITS: This gram-
 matical survey will enable us to fix the place of the dialect of
 the *RS* among various Prākṛits It must be mentioned at the
 25 outset that it has inherited many characteristics common to
 Prākṛits such as the loss of vowels *r*, *lr*, *ai* and *au*, general
 tendency towards eliminating the intervocalic consonants,
 tendency to assimilate the conjunct when not simplified by ana-
 ptyxis and reduction of the sibilants as well as of the nasals to
 30 one Words like *mitta* etc are to be found in almost all the
 dialects. Forms like *juda*, *bhaguvāda*, some of the gerunds and
 particles such as *tā* and *ṇaṃ* smell of Śaurasenī.

Treatment of intervocalic consonants is very uncertain
 though for the most part the inclination is towards elimination—a
 35 phenomenon quite usual in the Māhārāṣṭrī Prākṛit. It should be
 noted in this context that Kālidāsa's Śaurasenī, unlike Bhāsa's,
 omits intervocalics The softening of *t* and conjugational forms
 like *udara* are exclusively the peculiarities of Śaurasenī. The
 dental nasal is more often cerebralized whether it is initial,
 40 medial or conjunct. This is a Śaurasenī feature. The treat-

ment of aspirated consonants *th*, *dh*, etc agrees pretty often with the Māhārāṣṭrī. In AMg *r* is many times changed to *l* in our text, is sometimes retained or is also changed to *l* which is more in keeping with Śaurasenī.

In morphology, the Nom sing termination of *a*-stems is *o* which agrees with Māhārāṣṭrī as well as with Śaurasenī and at times *o* which is a feature of AMg and sometimes it has no termination which is a peculiarity of Apabh. The Loc sing has *e*, *-ammi* or *-amhi* and *-amhi*. *E* and *-ammi* are, normally found in AMg and Māhārāṣṭrī. *-Ammi* is not impossible in Śaurasenī. Our text has *-amhi* also which is shared by the Gūrū edict of Asoka. The pronominal form such as *edesu* which is the Gen plu of *eta* is Śaurasenī with vengeance. The present 3rd pers sing termination is more often Śaurasenī than Māhārāṣṭrī. The forms of gerund belong either to AMg or Śaurasenī or Apabh. Sanskrit influence is also seen sometimes working as in *tammuh* which indicates that the parallel Sanskrit phrase was present there in the mind of the author. *Labbhanti* for *labhyante* and *bhannae* for *bhanyate* are the Prakritised forms of Skt.

Thus it can be seen from the foregoing remarks that the dialect of the RS is essentially a Jaina Śaurasenī Prakrit influenced sometimes by AMg and at more places by Apabh.

(iv) METRE In this treatise, the metre employed by the author is the Gāthā which is the most ancient and one that is largely used in the Prakrit literature. It is called the Mātrī-vṛtta as it is based on the Mātrī—a theoretical unit. It is of the type called Āryā in Sanskrit (सुन्दरं तु गण्येवार्थस्या—commentary on KD, II, 4) which is regulated by the number of the Matrīs called the syllabic instants in each quarter. One Mātrī is allotted to a short vowel and two to a long. It has four quarters (though it is more commonly called a Dvīpadi) the first and the third of which have each got twelve Mātrās, the second eighteen and the fourth fifteen¹. The last letter of the first half and the second half is to be considered long, that is to say, it should be considered as one having two Mātrīs. The uneven ganas in a Gāthā should not have a ॐ यचुर्मा (ISI). The twenty-first, the twenty-fourth and the fifty-first Mātrī should be always

1 cf पदम वारह मचा बीण अट्टारहेहि संजुषा ।
अह पदम तह तीअ दहपचरिहूसिआ गाहा ॥

short¹. The caesura usually occurs after twelve Mātrās. There are three principal varieties of a Gāthā according to *GL* (See sts. 17–20), namely, Pathyā, Vipulā and Capalā and according to *KD* there are further more three sub-varieties of the last two (II, 8). Among the metres which can be derived from the Gāthā, by the addition or omission of a few Mātrās, three, namely, Gīti, Udgīti and Upagīti are more noteworthy (See *GL*, 'sts 26, 27 and 28) They were also styled as the Udgātha, Vigāthā and Gātha (*op cit.* sts 63, 64). According to the same source, there are two other types, also, named Gāhini and Khandhao (*op. cit.* st. 65)

In the present work, the author has tried only the Gāthā metre. At the end of the work, he has used the ગાથાંશિકા (See sts. 257, 258 and 259). At eight places he has employed the varieties of the Gāthā metre, namely, the Mukhavipulā (sts 1, 154 and 212), the Udgātha, better called the Gīti, (sts. 63, 173 and 187), and the Gātha, also called the Upagīti (sts. 228 and 233). The emendment ૪ of the st. 228, in the first half, is quite necessary but we can dispense with the ૨૫૪ and also take the stanza to be an example of the Gātha. The st 233 ought not to have been emended because it can, as it is, represent the variety of the Prākrit metre Gāhā, called the Gātha. So also the author can be justified, as far as the st. 63 is concerned, if we take the metre attempted there to be the Udgātha. The stanza, then, is not at all defective metrically. There are only two stray cases of the Gana-fusion as is evident from the sts. 56 and 172. It is clear from the emendations made in the text that almost all of them are based on the considerations of context, grammar, construction and subject-matter. Thus it can be said with justification that the author has shown good command on the use of at least one prevalent Prākrit metre called the Gāhā.

(v) THE RS-A COMPARATIVE STUDY. I have attempted below a comparative study of the RS with the well-known representative works of the Jain and non-Jain literatures.

1 cf. સત્ત ગાથા દીદતા જો ન જહૂ પેહ જો વિસમે ।

તદ ગાથે વિજયદે છટ્ટ જહુઅ વિઆપેહુ ॥

The *RS* and the *AV*¹

The earliest distinct reference to dreams and omens as a part of portents is found in the *AV*. It is also shown there how to ward off their evil influence. Thus, pathological condition, its implication and the means to get rid of it have all been touched in the *AV*. This shows the antiquity of the science of omens and portents. The idea which is in germinal form here is worked out in its various detail by the subsequent observers of all the schools as it happened with respect to all other sciences.

The *RS* and the *AA*²

The *AA* goes a step further than the *AV* and declares that he, who feels the sun like the moon and also feels that the sun does not send the rays, lives but for a short period. He dies shortly, according to the *AA*, who sees the sun as if it were a hole, who sees the shadow full of deformed and destroyed limbs who sees, in a mirror or water, that his head is not reflected as it should be, or a virgin also sees, in the mirror or water, a distorted reflection of his head. If one does not hear the sound just resembling that of a burning fire, after having closed the ears, he dies soon. According to it, death comes soon in the case of one who notices that the fire is blue coloured. The *AA* treats these phenomena under the *Pratyaksadarsana* which is just analogous to the *Pratyakṣa Rīṣṭa* of the *RS* (st 131). The *AA* deals with the dreams also. One, who sees a black man in the dream, dies soon. He is attacked with premature death if he goes southward in the dream surrounded with donkeys and hogs. All these phenomena have been clearly described, with insignificant variations in matters of detail, in the *RS*, which, besides saying about the prematureness of the death, makes a specific mention of the periods also (sts 59, 46 75-84 143 38, 142, 126, and 123). It cannot be said whether the *RS* has inherited the tradition of the *AA* or not because the latter does not give the time-limit of death. But so far as the pathological conditions and their untoward effect are concerned, both *RS* and *AA* have much affinity between them.

1 For the passage concerned, see App I, p 97.

2 See App II, p 97

The *RS* and the *ON*¹

The *ON* is an old authoritative Jaina work supposed to have been composed by Bhadrabāhu. It takes a passing notice of the good omens such as a sound of the conch and the kettle drum, an appearance of an umbrella and a banner, a sight of a monk, white flower, curds and a flag. All these have been referred to as good omens indicating success (109 and 110). The *ON* is next to the Jain canon in importance. Thus a reference to omens and portents, in the *ON*, is, by all means, most significant. As far as the above omens and their meaning are concerned, the *RS* (st. 189) is in complete accord with the *ON*.

The *RS* and the *MBh*²

Certain phenomena which can prognosticate coming dangers have been found described in the *Sāntiparvan* of the *Mahābhārata* (*MBh*) also. But the *RS* widely differs from it regarding their implication and interpretation. Let us see that.

The *RS* curses one who cannot see the lamp and the moon (st. 140) with immediate death in contradiction to the *MBh* which liberally grants the scope of a year's life (XII, 317; 9). The man whose life's duration is to be settled should see the shadow of another man whose limbs are perfect and proportionate and while so doing if he finds certain limbs destroyed or distorted, in the shadow, he lives for specific periods mentioned for specific phenomena (*RS*, sts. 86-94, 96-106). But the *MBh* summarily puts the whole aspect, mentioning that he, who sees the shadow deformed or deprived of a particular organ of the body, lives only for one year whether the deformed or destroyed organ may be head or heart (XII, 317, 10-11). The *RS* states to the effect that he who sees a hole either in the moon or the sun, continues for a year here (sts. 45, 46) while the *MBh* endows him a six months' life (XII, 317, 13, 14). If the teeth become dark without any reason, he lives at the most for seven days, according to the *RS* (st. 34), but the *MBh* prescribes the worst for him (XII, 317; 15).

The *RS* and the *VP*³

The *RS* assigns different periods if one sees disfigured

1 See App. III, p. 97.

2 See App. IV, pp. 97 f.

3 See App. V, p. 98.

limbs in a shadow (sts 74-85), but the *VP* makes a general statement that one, who sees a distorted shadow, lives for four or five months (19 7) The *RS* contains a view that he who does not see his face well in water stays for six months on this earth (st 143) but the *VP* narrows down the limit to not more than a month (19, 9) The *RS* allots three days' life to one whose hands and feet soon dry up after water is applied to them (st 31), but the *VP* liberally grants ten days life though it should be noted that it refers to heart and feet and not to hands and feet (19, 11) the *YS* prefers the golden mean and gives him six days life (5, 165) The *RS* makes a specific mention of a week's life in the case of one who does not feel the smell of a lamp (st 139) but the *VP* vaguely states that death is imminent in his case (19 21) A month's life is in store for him, informs the *RS*, who is led dancing, to the southern direction in the dream (st 128), but here also the *VP* points simply to the impending danger of death without referring to a definite period (19 25) He lives for a week and no more if he cannot hear, mentions the *RS* (st 29), but the *VP*, taking notice of this phenomenon, simply says that it is one of the two greatest evils, the second being the inability of the eyes to see the light (19 28) According to the *RS*, he is about to lose his life whose eyes are stationed upwards without motion (st 25) the *VP* interprets this as indicative of the unbalanced humour (19 30)

The *RS* and the *MatP*¹

The chaps 242 and 243 of the *MatP* deal with evil signs prognosticating death, especially dreams and omens, good and bad The *RS* and the *MatP* are uniform, almost cent per cent, in their treatment though they both are representatives of different traditions The *RS* condemns the dreams in which the vomit (st 122), the falling of the moon and the sun (st 124), the destruction of the limbs (st 127) and the going towards the south (st 128) are seen They are also referred to as bad in the *MatP* (242 9 and 11) But at the same time, it is interesting to note that with respect to the realization of dreams both are entirely different The *RS* enunciates a principle that the dream dreamt in the first watch, second watch, third watch and the fourth watch of the night

¹ See App VI, pp 98f

comes to materialize in course of ten years, five years, six months and ten days respectively (st. 115) while the *MatP* lays down, in clear contrast, that it will be realized in course of a year, six months, three months and one month respectively (212, 17, 18).
 5 It further states that the dream dreamt just before sunrise shall yield fruits during ten days (212; 19) while the *RS* is completely silent with reference to the dream of the dawn.

A little difference apart, both *RS* and *MatP* resemble each other in point of good and bad omens. The *RS* commends
 10 the sight of white mustards, umbrella, banner, curds (st. 189) and the courtesan (st. 190) as auspicious and so does the *MatP* (243, 17, 18, 19, 20). A little technical difference is made manifest by the *RS* which recognizes the sight of a Niggantha (monk) as a good omen (st. 189) while the *MatP* enumerates
 15 Munda (a variety of a monk) among inauspicious omens (243, 3). The destruction of an umbrella and a banner is alluded to by the *RS* as bad (st. 191) but the *MatP* goes a step further and brands the falling down also of the same as evil (243, 12). There is between them one more funny difference
 20 which is evidenced thus in the *RS* the sight of a woman in menses (st. 178) and in the *MatP* the sight of a dirty man has been counted among bad omens (243, 3)

The *RS* and the *YS*¹

The *YS* also hints at the portents technically called the *Aristas* by it (3, 22; page 147). It takes a passing
 25 notice and does not care to attach any significance but that they foretell death. So the effect, good or bad, of a certain prodigy is not to be found therein. In the *YS*, the whole realm of portents is broadly divided into three groups, namely, physical, mundane and divine. The knowledge of them
 30 all gives us simply an insight into the whenness of the death (*loc. cit.*) The first group generally consists of such abnormal occurrences as the inability to hear a peculiar indistinct sound when the ears are closed and the incapacity to see when
 the eyes are steady (*loc. cit.*). According to the *RS*, the first
 35 event hastens him to death in course of seven days (st. 139) and the second brings sudden death (st. 140). The second group, in the *YS*, refers to such phenomena as the sight of the

¹ See App. VII, pp. 99 f.

Yamapurusās or the dead forefathers and the third section enumerates such portents as the seeing of the Svarga or the Siddhās. The common result of such abnormal experiences, visual or auditory, is, according to the *YS*, death. The phenomena falling under the second and the third group have also been referred to in the *RS* with this essential modification that the sight of the Yamapurusās or the Siddhās takes place in the dream and different interpretations have been put on all of them (st 126). The Rūpastha Rīṣṭa is divided into Pratyakṣa and Linga in the *RS*. The second is again sub-divided into Śānta, viśaya and Jalididāśana. Śāntaviśaya a Linga Rīṣṭa of the *RS* (sts 130 and 136) just resembles the Ādhyātmiṣa or the physical Rīṣṭa of the *YS*.

The *RS* and the *MP*¹

The *MP* is as respectable as the Buddhist Canon. It is equally authoritative also. It is in the form of questions put by a king named Mīhinda and answered by Nāgasena. It refers to the phenomenon of dreams only casually. Thus there is no possibility of comparing the *RS* with the *MP*. It simply says whether good or bad will follow from the dreams dreamt. The Buddhist works are almost silent on the subject of omens and portents. Both *RS* (st 108) and *MP* (297-301) agree regarding the fact that the dreams take place also on account of the excess of wind, bile and phlegm but they should not be relied on.

The *RS* and the Three *Samhitās*

The *Samhitās* are the oldest and the authoritative, available works on medicine. Every treatise on medicine, small or great, old or new, suitably deals in brief or at length, with omens and portents as it does with diagnosis, prognosis, etiology, treatment and nursing. It was essential for the physician to know the coming danger of disease and death. One of the many pleas put forth in these *Samhitās* was also to get a working knowledge of the evil signs which alone could prevent a physician from falling into disrepute. Thus it was in fitness of things for the compilers of the *Samhitās* to acknowledge and assign an adequate place to the Rīṣṭas. Through the Rīṣṭas which are outward manifestations of the internal pathological changes, the physician could correctly form his

¹ See App VIII, p 100

judgment about his possible success or failure if he chose to treat the patient. It should be broadly mentioned that the Samhitās mostly treat of the dreams of the patients and the omens seen by the physician while going to see and examine the patient as well as seen by one who might have been sent to call the physician. Other aspects of the portents are left untouched in the Samhitās. I have first compared the *RS* with the *KS*.

(a) The *RS* and the *KS*¹ It is stated in the *RS* that he lives for a week if water placed on his bosom dried up at the end of the day, in the dark-half, and in the bright-half if the reverse happens, meaning thereby, that if the water soon dries up (st. 60) This phenomenon is referred to in the *KS* but with important modifications. According to it, he lives for half a month if the water on the bosom dries up first, after bath, when all other limbs are still wet (pp. 59-61, 7). The *RS* declares that he, as good as a dead man, lives for a month, who is led, in the dream, to the south, dancing and with red flowers on the person (st. 128) The *KS* does not clearly specify the duration but refers to it in context of a disease of hysteria It advocates a theory that one gets hysterical if he dances in the dream in the company of goblins placing red flowers and garments on the body and anointing it with red sandal-wood paste (pp. 59-61; 14, 15) In the opinion of the *RS*, he lives, indeed for a month, who is led, in the dream, to the southern direction, on (the back of a) buffalo, donkey or camel, having been anointed with ghee or oil (st 123) This statement of the *RS* finds ample support in the theory of the *KS* which formulates to the effect that a man, who dreams that he is shaven, ends his life with fever if he is driven to the south (sitting) on the dog, or donkey or if he is pulled by them (pp. 59-61, 22-23) The *RS* describes that there is no go but death for a sick man if a man, who has undertaken to see the omens for his sake, sees a menstruating woman, while deciding his fate through omens (st. 178). In this connection, the *KS* mentions an uncouth man instead of a woman in menses (pp. 59-61, 28). The *RS* takes a weeping crowd to be a bad sign (st. 178) but it is controverted by the *KS* according to which it is considered auspicious (pp. 59-61, 33).

¹ See App. IX, pp. 100f.

(b) The *RS* and the *CS*¹ The *RS* presents a tradition that he lives for half a year to whose all limbs the flies persistently stick (st 138) This theory is echoed in the statement of the *CS* which, though no definite period is mentioned, agrees in the main outline (2 21-22) and substance with it Both the *RS* (st 64) and the *CS* (3) tally with each other regarding the phenomenon of extremely white teeth the only consequence of which is immediate death The *RS* advances a principle according to which one dies in course of a week at the most if he cannot hear the indistinct ringing sound in the ears when they are closed with fingers (st 38) This is materially supported by the *CS* which warns the physician not to undertake the treatment of that sick man in whose case the aforesaid symptom occurs, knowing him to be as good as dead (4 20) He is for a month here and no more, enunciates the *RS*, if he is led southward in the dream (riding) on a buffalo, donkey or a camel (st 123) This theory is endorsed by the *CS* which adds that he dies of tuberculosis and omits to mention the duration of his life here (5 8) Regarding the nature of the dreams, all the works on omens and portents are almost unanimous Thus the falling of the moon and the sun, in the dream, is considered inauspicious in the *RS* which also states that the man, thus dreaming, will live for a month and a little more (st 124) The *CS* does not bother about fixing the limit of life but simply mentions its ominousness (5, 35) The *RS* informs that his life here is not more than a month who goes in the dream, southward, dancing and placing red flowers on the body (st 128) The *CS* also supports the theory materially though it does not give the time limit (5 37) The *RS* assigns different periods to the deformities or destructions of separate limbs as they are reflected in the shadow (sts 75-107), while the *CS* makes a simple statement, dismissing elaborate and cumbrous discussion, to the effect that the shadow reflected in a moonlight, sunlight, light of the lamp or a mirror should be considered such as signifies death if it be deformed or devoid of a certain limb or if there is partial destruction of the limb (7 4-9) Both *RS* and *CS* agree respecting the phenomenon of exhaling a cold breath The *RS* announces imminent death as a result (st 134) and so does the

¹ See App X, pp 101 ff

CS (7; 24). The *RS* is clear on the point that he is destined to live for a month and no more if a fat man becomes lean all of a sudden or vice versa (st. 22). The substance of this theory is also to be found in the *CS* which, as usual without giving
 5 a particular limit, advises the physician to reject the case as it is cent per cent likely to prove fatal (8, 10). The *RS* notes that he, who exhales a cold breath (st. 134), soon dies. This pathological condition has also been recorded in the *CS* (11, 20). The trembling of body (without any reason) has been referred
 10 to as evil by both, the *RS* (st. 22) and the *CS* (11; 10) are unanimous in granting one month's life. A simple sight of the serpent or cat and the hearing of bad words such as 'destroyed', 'broken' etc. as well as of the sound of the destruction of a banner are all considered by the *RS* as inauspicious (sts. 178; 187;
 15 191, 192). This is wholly justified by the *CS* also (12; 28-30). According to the *RS*, the emitting of cold wind from the mouth, nose and anus (st. 32), the loss of smelling power (sts. 133; 139) and the extinction of bodily lustre (st. 20) are all bad signs which betoken danger immediately or after some specifically mentioned
 20 time. These physical abnormalities have also been mentioned as evil in the *CS* (12, 51, 52). In the category of good omens, the *RS* records the curds, king, banner, sandal-wood, white flower (such as *ju*), white mustard, white garment, the blowing of a conch and the beating of a kettle-drum (st. 189). The woman
 25 with a boy brings good (st. 190). All these have been referred to as such by the *CS* also (12; 71-86). There is found no essential difference between these two except in the appearance of a weeping crowd which is interpreted, curiously enough, as bad by the *RS* (st. 178) and as good by the *CS*, like all other
 30 works on the subject (12, 86).

(c) The *RS* and the *SS* ¹ The *RS* presents a theory that he lives, indeed, for a month who, anointed with ghee and oil, moves, in the dream, towards the south (sitting) on the buffalo, donkey or a camel (st. 123). The same is the case, according
 35 to the *RS*, regarding him also who, in the dream, falls in a pit full of blood, pus, fat, oil or ghee (st. 129). The *RS* propounds a theory that he, who sees, in the dream, the falling of the sun or the moon, lives a little more than a month (st. 124). He is destined to live for two months, informs the *RS*, who vomits in

¹ See App. XI, pp. 103 f.

the dream (st 122) All these four abnormal experiences of the dream have been referred to as inauspicious, with negligible variations in the *SS*, which also is, like the *KS* and the *CS*, silent on the point of specific time limit (29, 55, 56, 59, 63, 64) There is essential harmony between the two, regarding the significance of the appearance of a monk and a white garment, though the *RS* deals with them under good omens (st 189) and the *SS* under good dreams (29, 76, 77)

The *RS* and the *VS*¹

There is some essential radical difference between the *RS* and the *VS* regarding the ominousness or otherwise of¹¹ the beasts and birds going from south to north or east to west and vice versa at the time of starting or deciding the result of a particular event The *RS* states, in unambiguous terms, that if a female cuckoo or a jackal that goes from the south to the north, making noise, indicates that the sick person¹² will survive the attack and live (sts 173-174) The *VS* does not support this (86, 37) The *RS* mentions that a horse, going to the north from the south signifies good (sts 173-174), while this is controverted by the *VS* which states that a horse going to the east or seen in the east is auspicious (86 45)¹³ According to the *RS*, a pigeon going to the south, making noise, betokens death to the sick person (sts 173-174) The *VS* does not lend support to the theory (86 21) An owl, going to the north, destroys the life of a sick person, declares the *RS* (st 175) This is corroborated by the *VS* (86, 21, 37) In the¹⁴ opinion of the *RS*, a cock going to the north prognosticates death of the sick (*loc cit*) The *VS* goes against this theory (86, 38) Both *RS* and *VS* resemble each other in the evil nature of the crows flight to the north (*RS*, *loc cit*, *VS*, 86, 21) A mongoose robs the sick person of his life, according to the¹⁵ *RS*, if it is seen going to the north (*loc cit*) But the *VS* modifies the statement by saying that it is bad if it is seen in front (86 41) With respect to the bad implication of the deer's going to the north, both agree (*RS*, *loc cit*, *VS*, 86 23) According to the *RS*, even the sight of a hare is bad (st 176),¹⁶ while according to the *VS*, the sight of a hare in the west only is undesirable (86, 22)

¹ See App XII, p 104

The *RS* and the *YS*¹

The *RS* mentions the life of one, who suddenly becomes fat or lean, to be for a month (st. 22), while the *YS* gives him seven months' more life (5, 141). The *RS* declares that he, whose hands and feet dry up soon, lives only for three days (st. 31), but the *YS* allows him three days more (5; 165). It is stated in the *RS* that he is to live on this earth for four months if he loses his memory and the power of walking (st. 36) while the *YS* gives him only ten days' life (5, 163). According to the *RS*, he lives for a day only, if he does not see his tongue and for three days, if he does not see his nose (st. 37), but according to the *YS*, he meets with an instantaneous death if such be the case (5; 167). The *RS* informs us that he lives for seven days if he does not hear (st. 38) but the *YS* differs and gives him one month's life (5, 158-162). The *RS* emphatically declares that he, who says that the blazing sun is cold, dies soon even if the lord of gods protects him (st. 59), while the *YS* is lenient and allows him to stay for two months on this earth (5, 156, 157). The *RS* (st. 62) and the *YS* (5; 187) unanimously declare that his end is fast approaching if the crows put bones etc in his cooking place or bed room. If a sick man does not see his own shadow, he lives according to the *RS* for ten days (st. 75) while the *YS* curses him with instantaneous death (5; 172). The *RS* and the *YS* widely differ in every detail regarding their statement on the 'shadows' (See *RS*, sts. 71-94, *YS*, 5; 168-172; 211-215; 218-224). He has to live for two months on this earth, according to the *RS*, if he is devoured by the crows or vultures in the dream (st. 122), while according to the *YS* he meets with immediate death for the same reasons (5; 137). He lives for a month, says the *RS*, if he is carried in the dream towards the southern direction on a buffalo, donkey or camel (st. 123) but the *YS* pronounces an immediate end (5, 137). The *RS* opines that he lives for a month if he sees, in the dream, himself besmeared (st. 123) while the *YS* generously allows him six months' life (5, 151). If in the dream he vomits, he lives, according to the *RS*, for a couple of months (st. 122) but the *YS* represents a view that grants him seven months' more life (5, 140). The *RS* grants him a week's life if his tongue cannot feel the taste

1 See App. XIII, pp. 104 ff.

(st 141) while the *YS'* gives him one month's life on the same ground (5, 158-162). Regarding one's life or death, on the ground of Upasruti, the *RS* (sts 180-192) and the *YS'* (5 188-196) are practically unanimous. There is a difference, between the *RS* (sts 194-198) and the *YS'* (5 129-134), regarding the conception of the *Kālaññacakkā*. The former enjoins to imagine bright half on the left hand and the dark half on the right hand while the reverse is found in the *YS'*. Both differ, though slightly, with respect to the basic idea of the *Sanicakkā*. The *RS* puts four asterisms on the bosom (st 225) while the *YS'*¹ does five (5, 198). The *RS* places two on the head and two on the private parts (st 225) but the *YS'* does three on the head and one on the private parts (5, 198). As far as this *Cakkā* is concerned, the *RS* recognizes twenty seven asterisms while the *YS'* does twenty eight. There is substantial uniformity between the *RS* (sts 241, 242) and the *YS'* (5, 201-207) regarding the *Panhalagna*.

The *RS* and the *YR*¹

The *YR* is a standard popular work on medicine. It is quite modern and of a compilatory character. The *Bhaisajyaratnavali* and the *Bhāvaprakāśa* also, like the *YR*, are equally authoritative and respected by the physicians. There is a reference to omens and portents, collectively called the *Kālaññāna*, on page 7, foretelling the advent of death.

The *RS* embodies a principle that one, who sees four discs of the sun or the moon in the corners between quarters,² lives for four ghatikās and he lives for four days at the most if he finds them in the four quarters (st 51). All the works on omens and portents are conspicuous by the absence of this reference of the *RS*. The *RS* specifically alludes to the fact that if one sees a hole northward, eastward, southward and westward in the³ disc of the sun or the moon reflected in water, he continues in this world for a month, six months, three months and two months respectively (st 52). The *YR* agrees completely with the *RS* so far (7 1). The *RS* gives two limits, of ten days or fifteen days, if one finds a hole in the middle of the reflected disc (*loc cit*).⁴ The *YR*, like the *KJ*, states that there is no go for him but to remain on this earth only for ten days at the most (*loc cit*).

¹ See App XIV, p 108

Thus it gives no option. The *YR* allots five days to him who sees a smoky envelope round the image (*loc. cit.*) and the *KJ*, being somewhat miserly, restricts the duration to only one day (56). The *RS* does not recognize this side of the phenomenon. 5 The *YR* curses him with sudden end if he comes across the disc aflame (*loc. cit.*). This is missing in both the *RS* and the *KJ*. In the opinion of the *RS* he, who cannot see his tongue, nose, middle of eyebrows and eyes, lives for a day, three days, nine days and five days respectively (sts. 37, 38); and if he cannot hear 10 the indistinct sound, he lives for a week (st. 38). This idea has been metaphorically expressed in the *YR*. According to it the life should come to a termination in the case of those who cannot see the Arundhati, Dhruva, Viṣṇupada and Mātrmandala which mean tongue, nose, the middle of the eyebrows and the 15 eyebrows respectively (7, 2, 3). He, who does not hear the indistinct sound in the ears, when the ears are shut, also goes to the abode of Yama (7; 4). These very points are further elucidated, in stanza 5 which clearly mentions the specific duration, just similar to that of the *RS*, that was at first in sts. 20 2-3 vaguely and generally hinted at. He, who suddenly transforms, meaning thereby, if a fat man becomes lean and a lean man becomes fat, does not live more than a month, states the *RS* (st. 22). This portent is referred to in the *YR* but there it has assigned six months' life (7, 6). Both the *RS* (st. 28) and the 25 *YR* (7; 9) are unanimous on the impending danger of death as a result of the tongue becoming causelessly black. The *RS* itself is not consistent regarding the duration of life consequent on the teeth growing black without any apparent reason. At one place (st. 27), it states one month's life while at the other place (st. 30 34), it narrows down the period to a week only. The *YR* scents sudden death therefrom and thus differs from the *RS* (p. 6).

The *RS* and the *KJ*¹

The *KJ* which is by one Śambhunātha is uptill now unpublished. I had come across its manuscript in the Manuscript Library of the Oriental Institute, Baroda. The *KJ* treats 35 of omens and portents as its title suggests. The reference is to the numbers of the stanzas.

In the opinion of the *KJ*, he dies soon if his nose is cold

1 See App. XV, pp. 108 f.

meaning thereby that if the breath exhaled be cold (39) The *RS* supports the statement (st 32) He has one month's life in store, says the *RS*, if he trembles (st 22) but this is contradicted by the *KJ* which advises him to prepare for the worst (41) The loss of gait, taste and smell, the *RS* enunciates, indicate^s that he is to live for four months, one month and seven days respectively (sts 36, 24, 133) Immediate death is the only outcome of all these three unnatural happenings (41), declares the *KJ* dissentingly The *RS* clearly formulates a theory that he lives for one month, six months, three months, two months,¹¹ ten days or fifteen days respectively if he sees a hole in the reflected image of the sun or the moon, in the four directions and in the centre (sts 51, 52) It has not mentioned the order of the directions The *KJ* resembles the *RS* so far (56) but it has given the order also, beginning westward from the south The *RS* differs from the *KJ* in giving an option of fifteen days for the last aspect of the phenomenon (*loc cit*) The *KJ* reveals that he ends in a day if he sees the image enveloped by smoke (*loc cit*) but the *RS* is silent on the point (*loc cit*) The viewpoint of the *RS* is that if one is attacked with a disease in Bhaṇi,²² it stays on for many days (st 244), in Kattiyā, for seven days (st 244), in Addā, for many days (st 245) in Mahā, for a month (st 246) in Puṇḍra phagguni, for seven days (st 246) in Hattha, for eleven days (st 247), and in Sayabhisā, for twenty days (st 249) But according to the *KJ*, if the disease falls on²³ the above mentioned asterisms, it unfailingly culminates into death (57)

The *RS* and the *DS*¹

The *RS* declares that he, who sees the falling of the moon or the sun in the dream, lives for more than a month (st 124) The *DS* agrees with the *RS* so far as the bad nature of that²⁴ dream is concerned but it mentions no specific duration (388-389) The *RS* pronounces a judgment of one month's life if he dreams in the dream that he is besmeared with ghee or oil (st 123) the bad nature of the dream is fully supported by the *DS* (*loc cit*) One, who goes, sitting on the back of a buffalo,²⁵ donkey or a camel, dies in course of a month, says the *RS* (st 123) The *DS* simply hints at the evil nature of such a dream and says no more (*loc cit*) One, who falls in a pit of blood, fat,

¹ See App XVI pp 109f

pus' etc., lives for a month—informs the *RS* (st. 129). This type of the dream is described as inauspicious in the *DS* (*loc. cit.*), though it does not give, like the *RS*, a time-limit. The *RS* advances a theory that he, who is not able to see his nose, meets
 5 with his end in course of three days at the most (st. 37). The *DS* simply mentions without entering into further detail that he will die (*loc. cit.*). It is stated in the *RS* that he lives for a week if he does not hear the noise in his ears when they are closed (st. 38). This portent, except its time-limit, is fully lent support
 10 to by the *DS* (*loc. cit.*). The *RS* presents a theory that he lives for six months at the most and no more if he cannot see his face in order in the reflection (st. 143). The *DS* merely points to its ominousness and neglects the details (*loc. cit.*). The *RS* assigns various periods to various abnormalities seen in the shadow
 15 (sts. 74–106). All these statements have been summarily put down in the *DS*, simply saying that he, who sees holes in the shadow, does not live long (*loc. cit.*). In the *RS*, it is mentioned that the dream, which is dreamt in the first watch of the night, comes true in course of ten years, in the second watch, in course of
 20 five years, in the third watch, in course of six months, and in the fourth watch, in course of ten days (st. 115). Regarding this aspect of the phenomenon of dream as described in the *RS*, the *DS* has altogether a different say to say. It mentions a year, eight months, three months and a month for the four watches
 25 respectively, adding further that a dream dreamt at the dawn yields fruit after ten days and a dream dreamt exactly at the sunrise is realized immediately (*loc. cit.*). This view of the *DS* is shared with some modifications by the *MatP*¹ (242nd Adhyāya, sts. 17, 18, 19).

Conclusion. This comparative study of the *RS* leads us
 30 to one positive conclusion that it disagrees with most of the works on omens and portents and thus it represents an original tradition to know which we have no other source but the *MK*. It has recorded almost all the abnormal phenomena which have been noted separately by other works on the
 35 same subject. Devices to know their interpretations have not been found in entirety in any single book. Its division of the *Ristas* into the *Padastha*, *Pindastha* and *Rūpastha*, elaborate schemes of the *Nijacchāyā*, *Paracchāyā* and *Chāyāpurusa*, a novel

¹ See App. VI, pp. 98 f.

classification of the *Piatyṛksa* and *Linga Rīsta*, a newly conceived *Avakahadācakkā*, a singular formula of the *Samicakkā*, a brief plan of the *Āyas*—all these features impose an original character on the *RS*. It has inherited a really distinct tradition of which the *RS* is the only representative to-day. In matters of interpretation it has almost always to differ mostly from non-Jaina works and slightly from the Jaina works.

6 The *RS* with special reference to the *SRS'* and *UBPK*

I did not attempt a comparison of the *RS* with the *SRS'* and *UBPK* in sub-section V of section 5 of the Introduction firstly because I wanted to make a special study of the *SRS'* and *UBPK* in light of the text and secondly because I got the passage concerned of the *SRS'* rather late so that I had no choice left to incorporate the passage of the *SRS'* in the Appendix. Thus I am presenting my comparative studies, so far as these two are concerned, in a special section.

The reason of a special study of both these works lies in the fact that there is a striking similarity between the traditions represented by these two works as also by the *YS'* on one hand and that contained in the *RS* on the other. They all are Jaina works and thus they have a common origin for their basic conceptions. The Jaina tradition concerning the science of omens and portents dates back as far as the *Drstivada* which is extinct. As I have made clear in the Notes¹, the *Rīstas* were referred to in the canonical works only incidentally and for this reason very briefly. The Jaina culture is noted for its assimilative and accommodative characteristics which are clearly reflected in the development by the Jainas of the secular sciences also, unlike the *Bauddhas*, though their main goal consisted of *ṛiṣṭi* and nothing else.

Thus the Jainas wrote a good number of works also on medicine, astrology, astronomy, politics, law etc. advancing original theories and interpretations. Thus they were representatives of distinct and original traditions.

Such a distinct tradition regarding omens and portents is also held forth in the Jaina works published and unpublished among which the *UBPK*, *MK*, *SRS'*, *RS* and *YS'* are chief.

The *SRS'* is a work by Jinacandra, the guru of Abhayādeva, the Navāṅgavṛttikāra, who belonged to the Candrakula. This Jinacandra flourished in the eleventh century A. D.¹ Some portion of the *SRS'* has separately appeared in a printed form².
 5 The present passage, entitled the आयुर्नाधिकार of the *SRS'*, containing 263 sts. in Prākṛit, is found written in about eight folios, from 85 to 92 of the Ms. of the *SRS'* which is there at Jesalmere in the Bhāṇḍār of Yati Vīddhicandraji.

I should also make clear at this time that there are two
 10 distinct traditions also among the Jainas, namely, a Śvetāmbara tradition and a Digambara one. It seems that the first is represented by some such works as the *UBPK*, *SRS'* and *YS'* and the other by the *RS* and perhaps the *MK* on which the *RS*, as shown before, has specially drawn. It should also be remarked
 15 in this context that there is not so much marked difference between these two Jaina traditions as there is between them and non-Jaina traditions. This becomes manifest mainly through the employment of different terminologies only in the *RS* on one hand and the *SRS'* and the *YS'* on the other.

20 The Dvāragāthā and six other stanzas found at the end of P³ are the same verbatim as they are found in the *SRS'* (sts. 5–11)⁴. Moreover these seven stanzas found at the end of P reveal a different hand and seem to have been added later on as I have previously said in the Introduction⁵. Thus
 25 it is definitely clear that these seven stanzas and those found in the *SRS'* have a common origin in the Śvetāmbara tradition while the classification of the *RS* follows a different scheme altogether. This is almost all the difference that exists between the two Jaina traditions.

30 Now I am coming to the discussion of the scheme of classification adopted in the *RS* and the *SRS'*. The Riṣṭas which are called the १०८, ५८ and ८५ in the *RS* (see sts. 18–107) have been treated in the *SRS'* under the अरिष्टद्वार, निमित्तद्वार, छायाद्वार, यन्त्रप्रयोगद्वार, and विद्याद्वार (see sts. 54, 57, 58, 61, 104, 169, 179, 183,
 35 187, 190, 191, 193, 194, 198, 208, 219, 221, 222, 224, 227, 235,

1 *JSSI*, para. 294.

2 Pub. Jinadattasūri Jñānamandira, Surat.

3 See Notes, p. 94.

— 4 See the first out of the two passages attached at the end of this section.

5 See the description of the Ms. styled P in section 1 of the Introduction.

244-249 and 257-262 from the passage of the *SRS'* appended at the end of this section) The Ristas to be known through dream, dealt in the *RS* (sts 108-129) have been discussed in the *व्यवहार* of the *SRS'* (sts 127, 128, 135, 137, 139, 140, 143, 146, 147, 149, 165 and 166) The divisions of omens and portents into the प्रलक्ष and लिङ्ग in the *RS* (sts 130-147) being analogous to the पदस्थ and विपदस्थ seem superficial They have been referred to in the *SRS'* under the अरिष्टद्वार The बहुलिप्रश्नरिष्ट of the *RS* (sts 150-152) is treated in the *SRS'* under the देवताद्वार (sts 6-11) The अलक्षणाचक्र has been split up in the *RS* under the अलक्षकप्रश्न (sts 153-157) and गोरोचनाप्रश्न (sts 158, 159), while in the *SRS'* it is outlined under the अरिष्टद्वार (sts 208-214) The प्रश्नाक्षरप्रश्न detailed in the *RS* (sts 161-169) is entirely a novelty The वाङ्मनप्रश्न sketched in the *RS* (sts 172-192) is referred to in the *SRS'* under the वाङ्मनद्वार (st 27) The वाङ्मनप्रश्न which is a sub division of¹ the वाङ्मनप्रश्न in the *RS* (sts 180-192) has again been divided into the देवतापूजित and सहज there while in the *SRS'* it has been treated under the उपश्रुतिद्वार (st 35) where also it has been sub-divided into the अयान्तरव्यपदेश and रूपक (*loc cit*) Thus the nomenclatures of the *RS* and the *SRS'* differ though the subjects treated cover² almost the same field The divisions of the ऋतु according to the *SRS'* are in complete accord with the *YS'*³ The अक्षरप्रश्न of the *RS* (sts 193-198), another novel feature, reproduces the scheme of the कालज्ञानचक्र of the *SRS'* with some variation The अलक्षकप्रश्न, गोरोचनाप्रश्न and अक्षरप्रश्न are merely the superficial schemes In one,⁴ the material used is अलक्षक and in other, गोरोचना Elaborate description of the प्रश्नाक्षरप्रश्न started by the author in sts 161-169 in the *RS* is again taken up in sts 199-219 and it is here that we see a fusion of the two classes of the Āyās, one comprising of the आलिङ्गित, पवित्रित etc and the other of the ध्वज, धूम etc The⁵ first class is found exhaustively described only in the *ACSS'*² and the second in the *UBPK'*³ and the *NJC'*⁴ In the arrangement of the *RS*, so far as this portion is concerned, there is some discrepancy The author begins to describe the बहुलिप्रश्न अलक्षकप्रश्न and गोरोचनाप्रश्न and having finished them he brings in the प्रश्नाक्षरप्रश्न,⁵

1 See App XIII p 106, st 191

2 See Notes, pp 82-83

3 See the second out of the two passages attached at the end of this section

4 See Notes, pp 80-82

leaves it unfinished and resumes it in sts. 199-219. This description of the twofold Āyas is not to be found in the *SRS'* and therefore the whole portion of the *RS* dealing with the પ્રજ્ઞાલક્ષણ is a special feature of the *RS*. The મુજાન (sts. 220-223), the ૫ અનિચક્ર (sts. 224-226), the અવકલ્પકાન (sts. 238-240), the લક્ષણ (sts. 241-242) and the નક્ષત્રપતિતરોગાવધિ scheme (sts. 243-251), in the *RS*, tally with the જ્યોતિર્દર of the *SRS'* so far as the અનિચક્ર and the પ્રજ્ઞાલક્ષણ are concerned (sts. 112-113; 118-119). The તરોગાવધિ scheme of the *RS* (sts. 227-237) is entirely different from that which is outlined in the *SRS'* under the નક્ષત્ર and thus it should also be called a characteristic feature of the *RS*.

From the above description of the arrangement and the treatment of the subject in the *RS* and the *SRS'* both, we can see that though the subject dealt with is the same, the *RS* definitely follows another plan of classification different from that which has been accepted in the *SRS'*. So far as devices are concerned, the *RS* is comparatively more exhaustive than the *SRS'*, though the presentation is much more lucid in the latter. The *RS* has interpretative similarity (which we shall now examine) with the *UBPK*, the *SRS'*, and the *YS'* rather more than it has with the non-Jaina works. Thus the *RS* and the *SRS'* have a common origin in the Jaina tradition so far as the interpretative aspect is concerned while they both have a different origin, the former having in the Digambara tradition and the latter in the Śvetāmbara one so far as nomenclature is concerned.

With regard to the cracking of fingers, both the *RS* and the *SRS'* have got the statement to the same effect, that is to say, they declare the ominousness of the phenomenon with regard to him in whose case it occurs (*RS*, st. 19, *SRS'*, st. 224). Ceaseless breath brings about immediate danger of death, according to the *RS* (26) but the *SRS'* grants him a week's life (222). The blackness of teeth without any reason brings about death in course of a month, according to the *RS* (27) while the *SRS'* simply states that his end is near (219). Both the *RS* (28) and the *SRS'* (221) agree with each other so far as the imminent danger of death is concerned due to sudden blackness of tongue. One, who does not hear the (ringing) noise in his ears, lives here for seven days declare both the *RS* (29; 38) and the *SRS'* (184). There is complete uniformity between the *RS* (30) and the *SRS'* (104) regarding the phenomenon of the appearance of

a black spot, for which there is no reason, on the tip of a tongue which does not let him live for more than a month. The *RS* pronounces four months' life in the case of one who loses patience and memory (36), but the *SRS'* differs and allows six months for the same (235). If one cannot see his eyebrows, though looking with attention, he lives only for nine days—state both the *RS* (37) and the *SRS'* (199).

There is entire harmony between the statements of the *RS* (46) and the *SRS'* (183) on the point of abnormal phenomenon which restricts the life here only to one year if one sees a hole or holes in the discs of either the sun or the moon or the stars. There is further agreement between them pertaining to the duration of one year's life if one sees the sun, moon or stars devoid of lustre (*RS*, 47; *SRS'*, 193). There is some difference between the *RS* and the *SRS'* regarding the phenomenon of a sun's revolution, the former is of the opinion that if one sees the disc of the sun, revolving in the sky, he stays here for three months, indeed (50), while the latter prescribes instantaneous death for the same phenomenon (195). There is a marked similarity between the *RS* and the *SRS'* regarding the seeing of the falling of the sun or the moon on the ground. Both are unanimous in announcing that one, who sees this, lives for twelve days (*RS*, 53; *SRS'*, 194). According to the *RS*, one lives for half a year if he sees something like a line of collyrium in the centre of the moon or the sun (56), but the *SRS'*, recording a different tradition declares only twelve days' life (179), though it should be remembered that the phenomenon responsible for that is one of partial blackness in the case of the *RS* and that of total darkness in the case of the *SRS'*. Both the *RS* and the *SRS'* perfectly agree in point of immediate death in the case of one who calls night a day and day a night (*RS*, 58; *SRS'*, 227, 228). If bones are found in one's kitchen, bed room or house, he dies soon—state both the *RS* (62) and the *SRS'* (27).

There is a striking similarity between the *RS* and the *SRS'* which state in clear terms that if a sick man does not see his own shadow, he lives here for only ten days (*RS*, 75; *SRS'*, 54) and for two days if he sees two shadows (*RS*, 76; *SRS'*, 54). There are three types of the *ज्ञान* namely the *निश्चयज्ञान*, *परिच्छेदज्ञान* and *व्यापकज्ञान* through which one can form the idea of the

duration of life It is called the *निजच्छाया* if one employs his own shadow to come to a decision regarding the limit of his life. But if he uses other's shadow for the same purpose, it is called the *परच्छाया*. The *अथायुष्य* is that type of the *छाया* in which the man, perfect in all limbs, first of all, charges his own shadow with the māntric power and then sees it just to have an idea of other's death. These have been briefly described in the *RS* (sts. 75-85; 86-95, 96-107) and the *SRS'* (sts. 54, 244-250; 257-263, 56-60) with this difference that through the *अथायुष्य* described in the latter one can also know about foreign travels or sicknesses, or father's death, or loss of wealth or the death of the nearest relatives. It should also be remembered in this connection that the *RS*, indeed, states that one can know good or bad, profit or loss or any other thing which he wants to know, through the *अथायुष्य*, but the scheme is not to be found there as it is in the *SRS'* (sts. 56-60). This is an outstanding difference besides other variations of the duration of life due to one's abnormal perceptions of the threefold 'shadow'. There is complete unity between the *RS* and the *SRS'* in the announcement of six months' life if the *अथायुष्य* sees his own self without head, in the sky (*RS*, 100; *SRS'*, 59). But they differ with regard to non-perception of heart which, according to the *RS*, limits the life only to eight months (103) while, according to the *SRS'*, results in immediate death (58). According to the *RS* if the *अथायुष्य* sees his reflection quite perfect, the man, for whom it is seen, lives for a long time (105) while the *SRS'* simply states that the phenomenon bids fail to one for whom it is seen (57).

It is really noteworthy that there is no uniformity between the *RS* on one hand and other works on omens and portents on the other regarding the limit of time during which dreams would come to be fulfilled. It is also so between the *RS* and the *SRS'*. According to the *RS*, one who gets a dream in the first watch of the night, sees it fulfilled in course of ten years, in the second, in course of five years, in the third, in course of six months and in the fourth, during ten days (115). But according to the *SRS'*, the dream dreamt in the first watch is realized in course of a year, in the second, in course of three months, in the third, in a couple of months, in the fourth, during two months and at the time of dawn, in course of seven or ten days (165-166). It is interesting to compare this statement of

the *SRS'* with those of the *MatP*¹ and the *DS* between which there is more agreement. It should also be mentioned that there is some discrepancy in the statement of the *SRS'* inasmuch as it makes no difference between the times indicated for the third and the fourth watches. According to the *RS*,² one who dreams a dream of vomit, lives only for a couple of months (122), while in the *SRS'* no time limit has been given but it is merely denounced as a bad dream the result of which is death (149, 160). There is one fundamental difference between the *RS* and the *SRS'* with regard to the topic of dreams. The former gives the time limit within which a dream, good or bad, is realized by one who had had it while the latter simply says that the death is imminent or that there would be great monetary trouble or that he would die of fever, leprosy, sprue etc etc but does not give a specific duration. According to the *RS*, he, who goes, in a dream, to the southern direction, anointed with ghee or oil, seated on a donkey, lives only for a month (123) while the *SRS'* mentions merely the immediate danger of death without giving specific time limit (127-143). He lives for more than a month, states the *RS*, who sees in a dream the eclipse of the sun or the moon or then falling on a ground (124). The *SRS'* recognizes the eclipse and the falling, in a dream, as two separate phenomena and pronounces death, as a result of the former, from pestilence and from the disease of the eyes as a result of the latter (140). The association of a red flower or cloth and singing and dancing, in a dream, have all been counted by the *RS* as bad prognostications the inevitable result of which is death in course of a month (128). So far as death, as a result of these indications, is concerned the *SRS'* also is with the *RS* though it does not give the time limit (128, 137, 147). He lives for a month who falls, in a dream, into the pit full of blood, fat, pus, skin, ghee or oil, states the *RS* (129). This phenomenon of abnormal dream and its common consequence of death minus a statement of one month's duration are shared by the *SRS'* (146 and 160). After noting the unnatural dreams we are now in a position to observe that the *RS* has got definite statements with regard to the time during which one may pass away as a result of his

¹ See App VI p 99, sts 17-19

² See App XVI, p 110, lines 10-11

having seen bad dreams while the *SRS'* is uniformly silent on the point of time-limit. This shows that the *RS*, though it is similar in most of the respects to the *SRS'* rather than to any other works, Jaina or non-Jaina, has inherited a tradition, 5 different from that inherited by the *SRS'*, the origin of which may perhaps be found in the *MK*.

The *RS* declares his life to be soon ending if he sees all the directions greenish (132) while the *SRS'* grants him three days' life, the difference to be noted being this that he should 10 be seeing everything yellow (198)

There is a noticeable difference, between the *RS* and the *SRS'*, in connection with the phenomenon of the flies attaching persistently to the whole body. The former blesses him with six months' life (138) while the latter curses him with 15 instantaneous death (190).

Also with regard to the device of seeing a face in water, oil etc. there is a definite disagreement between the *RS* and the *SRS'* the former granting a lease of six months' life if a sick person is not able to see well the reflection of his face in water, 20 oil etc. (143; 147) and the latter prescribes immediate death for the same abnormal experience (61).

The scheme of the કાલજ્ઞાનચક્ર also differentiates the *RS* from the *SRS'*. As I have said before in the beginning of this section, it is split up into the અલકાકમ્પ્રશ્ન (sts. 153-157) and ગોરોચનામ્પ્રશ્ન 25 (158, 159) and also is again referred to with special variation at the time of describing the અક્ષરમ્પ્રશ્ન (193-198). The essential difference is constituted of the fact that the *RS* says to imagine bright half on the left hand and dark half on the right (156, 195). This is clearly contradicted by the *SRS'* (208; 210) which is 30 substantially followed up by the *YS'* also¹. Moreover, according to the *RS*, the person lives for as many days, months or years as there are black dots on the joint of the finger (159). This કાલજ્ઞાનચક્ર of the *RS* is, indeed, different from that found in the *SRS'* and the *YS'*. But the કાલજ્ઞાનચક્ર outlined in sts. 193-198 of 35 the *RS* under the અક્ષરમ્પ્રશ્ન is, no doubt, exactly similar in significance to that of the *SRS'* and the *YS'*, if we are to let go a minor difference which becomes evident when the *RS* enjoins to imagine bright half on the left hand and dark half on the right (195), while the *SRS'* and the *YS'* state just the reverse.

1 See App. XIII, pp. 104-105, sts. 129-134.

With regard to the two types of the शब्दs, there is only nominal difference between the *RS* on one hand and the *SRS'* and the *YS'* on the other. The *RS* divides the whole kingdom of words into the देवताजनित and सहज (180), while the *SRS'* divides it into the अर्थोत्तरव्यपदेश and स्पष्ट (30). The division of the *SRS'* is adopted by the *YS'* also¹. Thus we can see that they all are one in substance and significance.

With respect to the शिवाच also, none of the *ĀS*, *RS*, *SRS'*, *YS'* and *NJC* is cent per cent similar to each other. At the outset it should be made clear that the *RS* recognizes² only twenty seven constellations and not twenty eight (224-225). This is shared by the *SRS'* (112-113) and the *NJC*³. The *ĀS* accepts twenty eight, perhaps including the अभिजित⁴. The *YS'* follows the *ĀS*⁴. Thus on this point there is a divergence of tradition also between the *SRS'* and the *ĀS* as well as *YS'*⁵ though all three belong to one and the same Śvetāmbara Jaina tradition. In point of significance of a certain constellation falling on a certain part of the शिवाच, there is a wonderful unity between the *RS* (226) and the *NJC*⁵. In the matter of the प्रथम the *RS* (242) has not at all to differ from the *SRS'* (118-119).⁶

Thus we could see from the above comparison that the origin of the tradition contained in the *RS* is definitely different from that of the tradition held forth in the *SRS'*, though the former is, on many points, in entire accord with the latter rather than with any of the non-Jaina works. I think⁷ the *MK* and the *RS* have a background of Digambara Jaina tradition while the *ĀS*, *SRS'* and *YS'* have Śvetāmbara Jaina tradition as their background.

Now I am coming to the *UBPK*. There is some similarity between the descriptions of the Āyas as found in the *RS* and *UBPK*⁶. It is obvious that the treatment of the Āyas in the *RS* is more in harmony with that of the same in the *ACSS*⁷ and *UBPK* than in the *NJC* in which the

1 See App XIII, p 106, st 191

2 See Notes p 87

3 See Notes p 88

4 See App XIII p 106, sts 197-198

5 See Notes p 86

6 See the second passage attached at the end of this section

7 See Notes, pp 82-83

classification of the Āyas into ज्वलित, आलिङ्गित etc. is not to be found. Moreover, if a particular Aya is on a particular Āya, the phenomenon indicates good or bad. This aspect of the theory of the Ayas is nowhere to be met with in the *NJC* as it is in the *RS* and *UBPK*. Thus so far as the Āyas also are concerned, the *RS* is under compliments of some such Jaina works as the *ACSS* and *UBPK* rather than with any non-Jaina works.

(1) From the *SRS'*

× × ×

देवय १ सउण २ उवस्सुइ ३ छाया ४ नाडी ५ निमित्त ६ जोइसिओ ७ ।
सुत्रिणा ८ अरिह ९ जंतप्पओग १० विज्जाहि ११ कालगमो ॥ ५ ॥

॥ दारगाहा ॥

× × ×

अंगुष्ठ- खगा- दप्पण- कुङ्काइसु पवरविज्जसत्तीए ।
अवयारिया विहीए तहाविहा देवया का वि ॥ ६ ॥
साहेजा पुच्छियत्थं नवरं विहिणा दढं सुइभूओ ।
निच्चलमणा सरेजा विज्जं तदेवयाहवणिं ॥ ७ ॥
विजा एत्थं पुण ओं नरवीरे ठठेति भंति नायन्वा ।
रवि- ससिगहणे एसा अट्टत्तरदससहस्साणं ॥ ८ ॥
जावेण साहियन्वा अह संपत्तमि कज्जकालंमि ।
अंगुष्ठाइसु लीयइ अट्टोत्तरसहस्सेजावेण ॥ ९ ॥
ततो कुमारियाओ वंछियमत्थं नियंति नेवभंतं ।
सम्मत्तनिच्चलाणं णवरं वंछियकरी एसा ॥ १० ॥
अहव सयं चिय सक्खा अक्खेत्तमणा गुणेहिं खवगस्स ।
तं नत्थि जं न साहइ केत्तियमिह मरणकालं तु ॥ ११ ॥

॥ देवयादारं ॥

× × ×

जस्स सयणीय-गोहे महाणसे वा ठविंति किर कागा ।
चम्मं रज्जु वालं हड्डं वा सो वि लहु मरिही ॥ २७ ॥

॥ सउणदारं ॥

× × ×

एगो अत्थंतरववएस तस्स रुवगो इयरो ।
पढमो चिंतागम्मो फुडकहियत्थो चिय परो उ ॥ ३५ ॥

॥ उवस्सुइदारं ॥

× × ×

छाया जस्स न दीसति वियाण तज्जीवयं दस दिणाणि ।
छायादुगं च दीसति जइ ता दो चेव दिवसाणि ॥ ५४ ॥

× × ×

अहिगयसुहाऽसुहकाऽ नेमिती नि पक पम पाण ।

धारंतो थिरचितो छायापुरिस निरुवेजा ॥ ५६ ॥

तथ जइ ता तमवसयस वग पेसए तया कुलल ।

न पायाण पुण जइ अदसण ता विदेसगमो ॥ ५७ ॥

उरूण जुगे रोग गुज्जे उ विणस्सए पिया नूण ।

उयरे अत्थविणासो हियए मच्चू अदीसतो ॥ ५८ ॥

दक्खिण-वाममुअअदसणे उ जाणाहि भाय सुयनासो ।

सीसे उ अदीसते चम्मासे उ अये मरण ॥ ५९ ॥

स वगमदीसतमि जाणाहि सज्जमरण तु ।

एव छायापुरिसतो आकाए वियाणेजा ॥ ६० ॥

जो न जए दप्पणाइसु नियच्छाय निअइ नियइ चा विमिइ ।

समवत्ती तस्स कुढ समीववत्ती परिअममति ॥ ६१ ॥

॥ छायादार ॥

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जस्स य जीहमाभे[य]दीसति कासेणो अदिट्ठु वो य ।

अनिमित्तो चिय विट्ठु सो वि न मासापर जियइ ॥ १०४ ॥

॥ निमित्तदार ॥

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जमि सणो नक्खत्ते त नक्खत्त मुहमि दाय ॥

चत्तारि दाहि । करे पाएसु य तित्ति तित्ति अवे ॥ ११२ ॥

चत्तारि वामहत्थे हियए पुण पच तित्ति सीसमि ।

लोथणसुयलमि दुग गुज्जे य दुग विमिदिट्ठ ॥ ११३ ॥

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पिट्ठोद्वे विरगो कूरा छग-त्थ हिबुग-दसमट्ठि(ठि)या ।

जइ हुत्ति अट्ठ-उट्ठमरासीसु निसाहिवो होत्ति ॥ ११८ ॥

तो रोगी मरइ धुव अहवा एग्गाहिवो गहो अत्थ ।

उवणमइ तो वि मरण रोगी सज्जो(ज) वि खण नेइ ॥ ११९ ॥

॥ जोइसदार ॥

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तिष्ठ-मसिलिचर्मणो विखुलियकेसो य विसणो(ण्णो) सुविणे ।

खर-करहणजो जमदिसिगामी जइ तो वि लहु मरण ॥ १२७ ॥

एत्तवढ खवण-याण सुविणे दसणमवस्समरणाय ।

एत्तवसणो य सुमिणे गायतो निच्छिय मरइ ॥ १२८ ॥

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सुविणे चिय गयजाळ जलण तप्पितस्स पुण(णो) जस्स ।

नग्गस्स तह घण्ण स वगअमगसुत्तस्स ॥ १३५ ॥

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एत्तवर कुसुमधरो कट्ठिअइ इययाहि हसमाणो ।

जो सो गमिहि[इ] पुण एत्तपित्तदोसेण पज्जत ॥ १३७ ॥

नेहं सह चंडालेहिं पि य सुमिणे पमेहदोसाओ ।
 जो पुण जले निमज्जाति सो रक्खसदोसओ मरिहि ॥ १३८ ॥
 जो पुण भत्तो तव्वं तओ य पेण निजए सुविणे ।
 उम्मायदोसतो सो अंते पाणे परिचइहि ॥ १३९ ॥
 नयणामएण मरिही ससि-सूरनिवायदंसणे सुमिणे ।
 सुव(वि)णे ससि-रविगहणाण दंसणे पुण अ भारीए ॥ १४० ॥

X X X

रत्तकुसुमस्स पुरिसस्स सुमिणए मुंडियस्स नगास्स ।
 चंडालेहिं दक्खिणादिसाए नयणं पुणो जस्स ॥ १४३ ॥

X X X

गत्ताए समसाणेसु य सयणं पढणं च छार-पंसूसु ।
 जल-पंकखुप्पणं सिग्घवेगसोएण हरणं च ॥ १४६ ॥
 तह रत्तकुसुम-माला-विलेवणं वरविभूसणविमाणं ।
 सुमिणंमि गीय-वाइय-नट्टविहीए य करणं च ॥ १४७ ॥

X X X

अट्ठमवहरणं सुमिणे जस्स य पक्कजपमुहमक्खणं छट्ठी ।
 विरेयणं दम्म[य]-लोहप्पमुहाण लामो य ॥ १४९ ॥

X X X

सो सत्थो विहुं मरणं अहवा दव्वाइयं महावसणं ।
 पाउणिही रोगी पुण नियमा मरणं चिय तहां हि ॥ १५९ ॥
 मरइ चिय रोगी पासिऊण इय परमदारुणे सुविणे ।
 सुत्तो पुण संदेहं संपाविय को वि जीवइ वि ॥ १६० ॥

X X X

रयणीए पढमजामे दिट्ठो सुविणो फलेइ वासाओ ।
 नीए मासतिगाओ तइए पहरंमि मासदुगा ॥ १६५ ॥
 रयणीए चउत्थि(त्थे) पुण पहरे दिट्ठो दुमासिओ सुविणो ।
 गोसम्मि वासराणं दसण्ह सत्तण्ह वा फलइ ॥ १६६ ॥

॥ सुविणगदारं ॥

X X X

एवं सुविणगदारं दंसिय दंसेमि रिट्ठमिह जम्हा ।
 न विणा रिट्ठं मरणं न जीवियं दिट्ठरिट्ठम्मि ॥ १६९ ॥

X X X

अजणपुंजपगासं बिबं मयलंछणस्स रविणो य ।
 जो पेच्छइ सो गच्छइ(इ) जमीणणं बारसदिणंतो ॥ १७९ ॥

X X X

एकं व दो व तिणिह व रवि-ससिबिंबेसु तारएसु(सुं) वा ।
 जो पेच्छति छिड्डाई जाण तदाउ(ऊ) वरिसमेक्कं ॥ १८३ ॥
 उभयकरगुट्ठे(ठे)इयकन्नकुहरो नि(न) सुण(णे)ई जो य ।
 नियकत्राणं घोसं सो मरइ(ई) सत्तदिणमज्जे ॥ १८४ ॥

X X X

जायति मुणालसीयलमगमकम्हा सच हमवि जस्स ।

जमरायरायहाणी पयपयटो लहु सो वि ॥ १८७ ॥

X

X

X

ज्या व मच्छिया वा निरतर ज मयति पच्छा व ।

उवसप्पति(ते) त कालकवलेय कुसल कलसु लहु ॥ १९० ॥

विज्ज पुरदरघणु धणियममेहे वि नहयले नयइ ।

सुणइ य गज्जियसइ जो सो लहु जमपुरपवेसी ॥ १९१ ॥

X

X

X

विज्जाए पेच्छतो रवि ससिन्तारयाण नियइ वरिस ।

अह ॥ अहा न पेच्छति अच्छं च्मासमेव जइ ॥ १९३ ॥

तह रवि ससिबिंयाण भूपडण पास(से)इ अकम्हा ।

जो नेल्मसय वियाणसु बारस दिवसाणि तस्साउ ॥ १९४ ॥

जो पुण दो रविदिंये पासइ नासइ स मासतियगेण ।

रविदिंयमतारिच्छे पेच्छति ममिर अह लहु ता ॥ १९५ ॥

X

X

X

जियइ तिदिंया स सव पासति पीय पयत्यसत्य जो ।

जस्स य कसि । भिज्ज हवति पुरीस स लहुमरणो ॥ १९८ ॥

यद्धचवसुलक्खो निरक्खमाणो वि नयतिय नियइ ।

ममुयाण जुय नो सो नयदिंयसम्मतरे मरइ ॥ १९९ ॥

X

X

X

सुविकलपक्खं ववियणपाणिं परिकप्पितं कमेण पुणो ।

हिंमिन्मन्तिम उवरिमप वाणि कणिट्ठियाण य ॥ २०८ ॥

पडिवय छट्ठि ककारसि तिहीओं परिकपिओ पयाहिणओ ।

सेसजुले पयेसु तु भेसविहीओ (सेसतिहीओ) विय पेजा ॥ २०९ ॥

पच्चमि दसमि(मी) पुत्तिम तिहीओं ता जाव ठविय अगुट्ठे ।

एव वामकरे पुण परिकप्पिय कसिणपक्खकम ॥ २१० ॥

ता जाव तदपुट्ठे उवरिमप वे अभावसाइए ।

एव तीस तिहीओ परिकप्पिता जहाभणिय ॥ २११ ॥

तत्तो विचि(वि)त्तदेसे निबद्धपडमासणो महासत्तो ।

बद्धकरकमल कोसो पसदधिरमण वट्ठे-काओ ॥ २१२ ॥

झाएजा(ज) कसिणवद सुत्त(त्र) करकमल कोसमग्गसाय ।

सियवत्थेछाइयप्पा सुवट्ठक्खो तहिं च्चेय ॥ २१३ ॥

उग्गधाडिय वरकमल पलोइ जीए कीणं वि दिहीए ।

दोसति स कालविंदु सो कालो नयि सदेहो ॥ २१४ ॥

X

X

X

दत्ता वि जस्स सहसा सुपुग्गिया सक्काउल्ल लुक्खा ।

सामा वा हींति वमत्तगतिग पत्थिय जाण ॥ २१९ ॥

X

X

X

जीहा वि जस्स सामा सुक्का सणा पमाणओ अहिगा ।

हीणा वा वट्ठा वा मरण मरण खु वत्सायि ॥ २२१ ॥

अनिमित्तं अविलंबी चक्खुस्सावो य लंबगो सासो ।

जइ ता कमेण दस सत्त वासरंते धुवं मरण ॥ २२२ ॥

X X X

जस्संगुलीओ सहसा फुडंति आयट्ठं विणा चेव ।

सो वि अवरत्तं काही देवी देहंतंरं तरसा ॥ २२४ ॥

X X X

धरसिजंता वि दं नित्सदा चेव जस्स कर-चरणा ।

जस्स निसि दिथसि मोहो रेयं च सरंतमइरित्तं ॥ २२७ ॥

छीयण-कासण-भुत्तणकिरियासु(सुं) कारणं विणा चेव ।

जस्स य अपुव्वसदो जायति यमकवल्लिओ सो वि ॥ २२८ ॥

X X X

अनिमित्तं चिय सत्ती सीलं चाओ सई वलं बुद्धी ।

छक्कमिणं विणियत्तइ छम्मासासन्नमरणं च ॥ २३५ ॥

॥ अरिदुदरं ॥

X X X

तो पिट्ठीए सूरं काउं सूरुदए चिय सुनिउणं ।

स-पराउनिच्छयकए नियछायं[णं] पलोएजा ॥ २४४ ॥

जइ संपुणं पासति आवरसं ता नत्थि मच्चुभयं ।

अह नियइ कन्नसुत्तं ता जीवइ(वेई) [य] वरसतिगं ॥ २४५ ॥

करविरहे दसवरिसे अंगुलिविरहे य अट्ट वरिसाणि ।

खंधाभावे सत्त उ पासाण अदंसणे तिन्नि ॥ २४६ ॥

नासाविरहे वरिसं केसाभावे य जियइ तप्पणं ।

सिरविकलछायदंसणे नरो जियइ छम्मासं ॥ २४७ ॥

गीवाविरहे मासं चिबुगाभावे य जियइ छम्मासं ।

एकारस चेव दिणाणि दिट्ठिविरहे जियइ पुरिसो ॥ २४८ ॥

सच्छिड्डे पुण हियए दीसंते सत्त वासरे जियइ ।

अह छायदुगं पासति जमपासे ता पडइ खिप्पं ॥ २४९ ॥

॥ जंतप्पओगदारं ॥

X X X

अह अप्पणिज्ज अप्पणो कए परकए य परछायं ।

सम्मं तक्कयपूओ परमुवउत्तो पलोएजा ॥ २५७ ॥

जइ तं संपुत्तं चिय पासति ता नत्थि मरणमावरिसं ।

कम-जंघ-जाणुविरहे ति-दु-एक्कगवरिसेहिं मरइ धुवं ॥ २५८ ॥

दसमासंतंमि तदूखसंखए कडिखए नव-ट्ठहिं च मरइ ।

तदुदरअभावे मासेहिं पंचहिं छहिं वा ... ॥ २५९ ॥

गीवाभावे चउ-ति-दु-इक्कगसंखेहिं मरइ मासेहिं ।

पक्खं कन्धाण खए बाहुखए दस दिणे जियइ ॥ २६० ॥

खंधखए अट्ठदिणा चउमासं जियइ हिययच्छिड्डंते ।

पहरदुगं चिय जीवति छायाए सिरोविहीणाए ॥ २६१ ॥

अहं स-ग्रहा वि धायावच्छेओ भवति जोगिणा कहवि ।
ता तत्सप्तममञ्जो चिय सि प अक्खइ सय नूण ॥ २६२ ॥
पुमाइणो अणेगा जइ नि उवाया निदसिया समए ।
आउपरिआणकए तह वि हु लेसेण कहियाइ ॥ २६३ ॥

इति श्री सवेगरगालालाये
आयुर्जानाधिकार ॥

(2) From the *UBPK*

विन्यस्ता ध्वजादयोऽष्टाया । विरचित नारीदयवर्तिनी कोटिगोसूचिकानय । यु
त्सृष्टा विगणस्य विगणस्याष्टका । पातितमनुक्रम तच्छेषानुसारेणाङ्कत्रय । ततोऽभिहित मया ।
महादेवि ! समाकलय ।

ध्वजो धूमस्तथा सिंह आ बलीवद इत्यपि ।
खरो गजेन्द्रो ध्वाक्षश्च अष्टाया परिकीर्तिता ॥
पुतेया चाष्टानाम वायानामष्टविध बल भवति । तद्यथा ।
कालवालयेलाना सुहृत्तन्त्रकुम्भोस्तथा ।
नक्षत्रमहद्योश्चैव नितर्गनल मष्टमम् ॥

तत्राभी महादेवि !

ध्वज खरस्तथा ध्वाक्ष अस्तुतेऽत्र प्रयोजने ।
समाप नाशयो ह्यायास्तेषां ध्वजस्य उत्फलम् ॥
अथभाज्ययते चि ता द्वितीयास्तु शुभाशुभम् ।
तृतीयात्काल निर्दरा बुधोऽन्यायाति शुक्ति ॥

तत्र

शुनि ध्वजे वृषे चैव जीवन्ति वा प्रकीर्तिता ।
सिंहवायसयोर्धूल धातु धूमेभरासमे ॥

अतो ध्वजस्य प्रथम पातानि मयूरमञ्जरी वत्सा जीव चिन्तयति । कालवेलादिभिश्च लक्षयामि
तमपि जीव इन्द्रिय तमपि राजपुत्र तमपि हरिनामकमेव चि तयति । तस्य चावश्यमावी लाभो
यतो धूमलोपरि निपतितोऽत्र रासभ । तत्र चैव कथ्यते —

श्वान लाभ च कुर्वते रासभो ध्वजधूमयो ।
सिंहलोपरि नाश मी शेषेषु तु स मध्यम ॥

तस्य तु कालतोऽथैव लाभो भविष्यति । यतोऽत्र तृतीयो निपतितो ध्वाक्ष । तत्र चेदनुक्रमम् —
ध्वजकुञ्जरयोर्वर्ष मासो वृषभसिंहयो ।

पक्ष श्वसरयोर्ज्ञेयो धूमवायसयोर्दिनम् ॥

(6th Prastava, pp 887-888)

7 Ristas—A General Discussion

(1) THE IDEA OF THE RISTA—ITS ORIGIN AND DEVELOPMENT

Of all the fears and certainties, the fear of Death, as its certainty, is the greatest. No one likes to die. The struggle for existence is evident in man and microbe. The history of every living organism is composed by the will to live. This

being the only strongest motive force of the universe, the common end of every science, mental, moral and physical, is to know and knock out Death. Moral sciences discuss the nature of Death and put forth their humble claim to elevate man beyond its reach and grasp, while physical sciences, such as the science of medicine etc. spiritedly declare their only ambition of conferring eternal lease of life on man by gaining a sure and final victory on Death. Whether the promise of science will be fulfilled or not is a different problem but this much is quite true that every one, be it small or great, wants to know and remedy Death

Not a single moment passes in the universe without a phenomenon. Every phenomenon, major or minor, is full of meaning and significance. In all times and climes, human intellect has made strenuous efforts to interpret it. These interpretations of different nationalities have remained in a continual process of development as human mind evolved with the growing intensity and extent of human experiences. Thus starting with an assumption that there is nothing like accident in the universe, whatever happened was evaluated in terms of good or bad for the humanity. Mantras were formulated, medicines were invented, t̃āntric rituals were elaborated, with the sole purpose of acquiring good and avoiding bad. Human mind that was thus busy finding every thing that contributed to its advantage, focussed its attention on the daily events that occurred in this material universe. Cracking of fingers, exhaling a cold breath, the sneezing of a horse or a cow, the sight of a serpent, the dream of death, the attack of a disease in a particular constellation, the vitiation of the Lagna at the time of a query by the malefics were all minutely studied and scientifically interpreted. The Solar and Lunar eclipses, abnormal appearance of the sun and the moon, the sight of a shadow and the hearing of auspicious and inauspicious words were also scrutinized and a regular Science of Omens and Portents, technically called Riṣṭas, was evolved and established. It was used to find out the possibilities of happiness or misery, gain or loss, victory or defeat. In short, it was utilized for a diagnostic purpose and the remedy for evil was supplied by the Science of the Rituals that also was conceived on parallel lines. These two Sciences, the Science of the Riṣṭas and the Science of the Rituals were thus inseparably linked to serve the purpose of humanity.

The earliest reference to the Ristas is found in the *AV*, *AA* and the *Drṣṭivāda* of the Jains. The crude idea becomes a little finer in the *MBh* and *ON*. It gets a distinct shape in the *VP*, *MatP*, *YS* and *MP*. The idea is described in details in such medical works as the *KS*, *CS* and the *SS*. The *VS* deals with the General Ristas and the idea is found in its full-fledged, final form in the *SRS'* and *YS*.

(11) **INDIVIDUAL RISTAS AND GENERAL RISTAS** The Ristas or the omens and portents are broadly divided into two parts, namely, Individual and General. The omens and portents through which individuals good luck or bad luck is known may be called Individual Ristas. Those prodigies which foretell national disasters, revolutions, epidemics, famines, wars and battles may be styled General Ristas or cataclysms.

Change is eternally going on in this universe. When phenomenal changes are about to happen, they are often prognosticated by some peculiar signs. Earthquake is often preceded by the terrific chirping of the birds and crying of the animals. Omens, portents, popular superstitions and eclipses have all proved full of meaning. National calamities, battles and wars are almost always indicated by uncommon manifestations in the sky also. Solar and lunar eclipses indicate calamities for the most part. Total solar eclipses are rarely seen and when they occur they foretell the death of a king or of one occupying a higher social status. They are cent per cent disastrous if both the eclipses-solar and lunar-take place in one and the same month. This unusual phenomenon had occurred in the year of Mahābhārata war and it has occurred in 1941 A. D. which witnessed a terrific war between Germany and Russia. The appearance of a comet also is ominous. It had appeared in 1941 A. D. as it did in the year of Mahābhārata war and unforeseen miseries befell Russia. A comet had appeared in 43 B. C. and Julius Caesar died as well as there was a revolution in Rome. It was again seen in 79 A. D. and a tough fight took place between the Aiyans and the Śakas. 632 A. D. witnessed its presence which resulted in the death of Mahomet—a muslim prophet. Its appearance in 1000 A. D. in Europe was followed by momentous changes. In 1066 A. D. it created unexpected adversities

in England In 1910 A. D. it created Balkan wars and the death of King Emperor Edward VII.

Individual Ristas are not necessarily General Ristas. The nation, as a whole, has nothing to do with the individual's exhaling a cold breath or the cracking of his fingers or the incessant falling of water particles from his eyes without any special reason. But the signs, symptoms and the predisposing causes of an earthquake or an epidemic have a direct relation with an individual. In this case, he may not get any warning or prognostication in the form of a bad dream or uncommon physical experiences. Still however he is one of the sufferers as he also forms a unit of the society or the nation. Moreover, if many individuals in a particular city get the same kind of omens or forebodings or get bad, though different, individual indications, they are to be interpreted as signs of common miseries. Besides, if the prominent leaders of the nation get any previous prognostications individually, they do mean according to this science of omens & portents some common mischief or national disaster. The extent or the nature of a misery should be determined by the type of such presages. Thus there cannot be any hard and fast distinction between the Individual Ristas and the General Ristas inasmuch as an individual is a unit of the nation, while a nation is composed of individuals. But, largely speaking, General Ristas are those which are mostly the Ristas in the form of abnormalities or perversities of Nature resulting in general or common danger while the Individual Ristas are the out-of-the way experiences of an individual bringing about good luck or bad luck, as the case may be, to himself only. Thus the Science of the Unknown, the Science of Omens and Portents and the Science of the Rituals also are all interrelated. I am briefly touching in the following pages the Science of the Unknown as it is found described in Non-Indian and Vedic literatures

(A) THE IDEA OF THE RISTAS (ESPECIALLY GENERAL) AS FOUND IN NON-INDIAN LITERATURES (I) OMENS AND PORTENTS. Good luck or bad luck portended by prodigies is decided by the culture to which a particular individual happens to belong. The interpretations are made in accordance with different cultures because the same phenomenon has been found variously

explained. Moreover, the fact that no complete similarity or dissimilarity is seen between them all proves that there is constant action and interaction between different cultures. Cultural diffusion runs through and through.

The significance of a prodigy is self-evident though it is not quite exempt from the impress of the tastes and sentiments of the people trying to interpret it. Sometimes the nature of the prodigy is also responsible for its origin and development¹.

(II) THE PROVINCE OF THE UNKNOWN. The land of the unknown is almost always believed to have been shrouded in mystery so much so that the skill of a very high order and the learning of the supreme type came to be viewed in course of time with something like awe and wonder mingled somewhat with fright. Michael—an Irishman of the 13th century is an example to the point². Heavenly bodies and the farthest regions of the earth also were no exceptions³.

(III) THE CONCEPTION OF OMENS AND PORTENTS. (a) General. What events should be considered prodigious and what value should be attached to them depends almost entirely on the condition of mind and the general outlook of the society. Examples are not wanting to show that a particular phenomenon in a particular society and at a particular time which might have been looked upon as most uncommon, would have passed down as quite a commonplace occurrence. Incidents happening frequently have lost their significance as prodigious and accidents of the least intensity and importance pass of uncared for. Thus the treatment and the evaluation of a certain phenomenon are almost exclusively dependent on the social, political, religious, cultural and individual conditions then existing. A philosopher or a wise man will not be affected by ups and downs of fortune or by radical upheavals of nature while a fool will surely find fault with his own shadow and begin to believe that all accidents have been, as it were, devised for him⁴. The Romans did not believe easily in anything, not even that a person was dead. It is in the very constitution of human mind that at some part of its

1 T. CORYAT *Crudities* London 1611 2, 114

2 St John D. SPYLMOUR *IWD* pp 22f

3 E. W. NELSON 18 *PBEW* 1899 p 442

4 Seneca *QN* vi 1

5 Pliny, *HN*, vii 53. Ed E. A. SCHWANBECK, Bonn, 1846

its development it superimposes a mystical colour even on quite ordinary things. It magnifies the event, looks at it as if it were of a transcendental character and deduces unwarranted conclusions therefrom. It is difficult to say why and how this occurs though on a close analysis we are in a position to state that the intense expectancy and the heightened anticipation are the predominant, underlying mental factors. This is proved by the politico-religious fanaticism of the oppressed Jews¹.

The devil you don't know is almost always worse than the devil you know because the former is far more terrific and appalling than the latter². This fear is largely mental than physical.

If we are not able to explain such phenomena on a rational basis, it is quite possible that fear may overtake us. No other attitude is possible. There is a striking similarity between a religious attitude and the reasoning employed to explain such uncommon occurrences. It is sincerely believed that such instances are the works of an angry god. Any miracle can be performed with divine help. Testimony to unshakable faith in the efficacy of such a help as well as in omens and portents is amply provided by the rulers beginning from Alexander the Great down to the Roman Empress of the first century of the Christian Era.

Any catastrophe is capable enough to produce mental imbalance. Mystic events and cataclysms can, doubtless, frighten a man who is otherwise fear-proof. We take pity on him when we see that he is nonplussed by the unexpected situation. There is no royal road but to bend down before such a colossal force of nature and to hope for the good. There is no wonder if man goes mad when great cities are being

1 Compare—"Prior to the revolt in Judea which broke out in 66 A.D. this expectancy gave life and a permanency to a host of terrifying rumours which in turn fanned the fervour into greater vagaries. Men dreamed only of signs and omens. The apocalyptic hue of Jewish fancy stained everything with a bloody halo. Comets, swords in the sky, battles in the clouds, light breaking forth of itself from the depth of the sanctuary, victims at the moment of sacrifice bringing forth a monstrous progeny etc. etc.' E. REXAN, *ACH*, chap. X

2 Compare—"It was natural for Teigne o' Neill, the Irish blacksmith, when he discovered that the rider of the horse was a ghost to recoil with a terrified prayer". SEYMOUR, *IWD*, pp. 72 ff.

destroyed, renowned nations are just about to be soon wiped out and when the earth is shaking in its very foundation Malakand tribes, who attacked the British in 1897 are the best illustrations. These tribes were overcome with divine awfulness, dreamt of celestial glory and greatness and hoped for prodigies¹ 5

(b) (1) GREEK STANDPOINT Empedocles believed and preached that every part of an animal's body had an existence by itself. In due course of time the crude interest began to be keener and more lively than before.

There is on record a reference to the effect that the earthquakes and the eclipses occurred more often than before in the Peloponnesian war. Moreover when Xerxes led his army through Greece he had had definite prognostications of his defeat. The fact that the mare gave birth to a hare was explained by Herodotus as an indication to his flight for saving his life. 15 Besides, when the Persian forces drew nearer to the temple at Delphi, they had a number of omens and portents. Many soldiers met with their doom under the steep rocks felled down by the lightning. Two days after the olive tree was destroyed by fire, a shoot sprang out of the stump. A salt fish went out of the frying pan, leaping. This last portent was interpreted to mean that Protesilans would rise from amongst the dead and would wreak vengeance on his enemy who had maltreated him and made him unhappy. Greeks well knew the Science of Astrology. They could predict the birth of men or monsters. 25 It was their patent theory that the birth will be of a monster if there was a disjunction of planets to which were assigned certain recognized houses in the zodiacal chart. They could definitely foretell that the native will be an animal if the planets were in the sign of an animal.² 30

(2) ROMAN STANDPOINT The influence of the Greek theories, teachings and speculations is working largely on the Roman culture and civilization. Pliny makes reference to many races having only one eye in the forehead³ and Lamy in his *Annals* gives a description of three marvellous births⁴ 35

1 W L S CHURCHILL *Story of the Malakand Field Force*, London, 1898, p 38

2 A BOUCHE LECLEREQ *L Astrologie Grecque* Paris, 1899 pp 399 f

3 *HA* VII 2

4 *XXVII*, 37 *XXXI* 12

There were women who gave birth to elephants and serpents¹. The birth of more than three children was interpreted by the Romans as a sign of impending evil. When Augustus was the king, the birth of four children worked infinite mischief through famine. A number of prodigies occurred in the rule of Nero among which abnormal births are quite conspicuous. The offsprings had many heads each of which was a symbol of the dead emperor according to the Romans.

Natural absurdities like extraordinarily bright lights in the sky at night just giving the idea of a glaring day were also seen.

Once a little star fell from the sky, gathering in size as it neared the earth while it looked like a dazzling moon². It eventually returned to its original habitat in the heavens and completely disappeared. Stars moved to and fro,³ and a red circle suddenly enveloped the sun⁴. In old antiquated times it rained sometimes milk, blood, flesh etc in Rome⁵.

Even large flames spread in the sky⁶. Farm-houses containing animals were all destroyed. This inauspicious event was particularly interpreted as an evil omen forecasting a calamitous social war in Italy.

In Asia there were two peculiar mountains, around Indus, one of which attracted and the other repelled iron wherever it was.

No specific time has been prescribed for the occurrence of prodigies and portents though there is ample evidence to show that political crises and national calamities were almost always preceded or attended by some sort of extraordinary or marvellous events. Many out-of-the way events occurred in the year, when Fabius Maximus was given the consulship for the third time. There was found a bloody sweat on the face of the statues. It rained stones near the temple. At Sinuessa, a cow gave birth to a colt etc. etc

1 *HN*, VII, 3.

2 Cf. st. 124 of the text.

3 *HN*, II, 29-37

4 Cf. st. 55 of the text.

5 *Ibid*,

6 *HN*, II 29-34, 57-59,

Many other prodigies especially of fire also occurred when Rome was threatened by Hannibal

The appearance of two moons¹ by day and a heavy rain of red-hot stones are some of them. When it was raining at Capua, the moon appeared falling from the heavens.

Another series of phenomena operated at the time of a Punic war. In the sky at Anagnina, flames of fire were seen at places and a meteor was also noticed. These abnormal events differ no doubt from those mentioned before though the characteristic of ominousness is the same in all of them.² These unnatural portents foreboded enormous evil for the people of the land where they happened. National disasters, political changes, civil wars, riots, attacks and invasions of a severe type—any of these as well as a sudden demise of a benevolent ruler or a great social or religious leader had similar echoes in the forces of nature then and there working. These troubles and woes which were in store for the humanity found reflected in Nature. Coming events cast their shadows before and the science of such shadows which gave the knowledge of or a clue to general disasters formed part of the science of the *Rīstas* or Omens and Portents. The severity of such disasters could be lessened³ by undergoing certain practices, observing some prescribed rules and regulations and reciting some sacred formulae as laid down in the Science of the Rituals. Thus the Science of the Unknown, the Science of the Prodigies and Portents and the Science of the Rituals are all interrelated and they all have a common philosophical and metaphysical background.

(3) THE EARLY CHRISTIAN STANDPOINT—A dragon emitting water to wipe out the church was considered by the Romans⁴ an incarnation of evil. The origin of this notion can be traced to the Babylonian culture and civilization.⁵ The Antichrist was represented as some prodigy. In the days of Nero's misrule, appearance of meteors and the similar heavenly and physical abnormalities were noticed with special interest and consideration.⁶

1 Cf. sts 40 and 51 of the text, Shakespeare refers to the appearance of five moons in *King John* 4 II.

2 Livy *Annals* XXII XXX

3 O CLEMEN *Primitive Christianity* Eng Trans Edin, 1912 pp 121-137

4 Compare—'Comets' eclipses, moon, suns, northern lights in which

Christ himself had also predicted that a nation would rise in revolt against a nation. There would be eclipses and earthquakes, terrors and tyrannies and famines and epidemics and many uncommon signs will be manifest in the sky. The
 5 prophecy came out perfectly true. The year 65 saw the terrors of an epidemic in Rome and in the same year a great conflagration burnt Lyons. Famine visited the land in 68 and the flood from Tiber devastated the land in 69. The cyclones and the tornados took heavy toll of humanity in Campania.
 10 It seemed that nature was out of hinge everywhere. A belief that a Messianic kingdom was soon to come took firm root in the minds of the public by these omens and portents as well as by the hiding of the sun and moon and the waving of swords in the sky¹. These perversities of nature prognosticated to
 15 the jews the appearance of a Messiah for many centuries after Christ². These and the similar interpretations and explanations were current till the Middle Ages. Cromwell's death was heralded by a storm and dangerous omens foretold the fast approaching death of Charlie Marie.

20 (IV) BIRDS. Foretelling through birds is not only referred to in classical cultures, but the practice of interpreting omens and portents through them can be traced back to primitive times also.

(1) Crow With the Romans the crow was an inauspicious bird. English villager took the croaking of a crow
 25 as an index to trouble.

(2) Raven In some countries it is believed that the raven is present where there is a dead body, while in other it is believed that its cry meant ill luck. In rustic England raven has always been taken as a symbol of bad luck. In
 30 the western part of Africa also a similar notion is prevalent where the raven is condemned as a man-eater. It is also believed there that an efficient magic medicine can also be

appear crowns, swords and the streaks of blood, fantastic forms of clouds in time of heat with traces of battles or strange beasts, drew eager attention and seemed never to have been so vivid in these tragic years. All the talk was of showers of blood, of wonderful thunderbolts, of rivers flowing upstream or of bloody torrents. A thousand things not noticed in ordinary times came to have a high importance in the feverish excitement of the public mind."

RENAN, *ACH*, chap. XIV.

1 G. F. FISHER, *The Beginnings of Christianity*, Edin., 1878, p. 250.

2 RENAN, *ACH*, chap. XIV.

manufactured out of it. The idea that no rain falls when it lays its eggs is in vogue there but in the minds of people of the western part of United States it is just the opposite view which is maintained. Then flocking brings war.¹ Pliny records that when they cry as if their throats are choked up, they are very ominous. Of all the birds, ravens are the only ones whose conduct is considered definitely suggestive. The flight of the ravens that took place when the guests of Medus were killed is an instance to the point. Alexander and Cicero both had glimpses of their death through raven. It is also remarkable that raven brought sometimes divine favour also.²

(3) Owl. There are passages, in Indian Literature especially in Hanyakesins Grihya-Sutra, where the owl is addressed as below - "Flying round the village from left to right, portend us luck by the cry, o Owl." The appearance of an owl was considered inauspicious at the beginning of every fresh activity. An owl once went to the sanctuary of the Capitol when S. Palpehus was the consul and for this very reason the whole city was cleaned. Again, the cry of an owl on the left neutralized the good effect of the notes of other birds during the consulship of Cassius.³ The cries of the *bubo* and the *strix* were interpreted as ill omened.⁴ One should not try to imitate them. The eagle owl is an object of respect but it is hazardous to mimic the cry of it also. It is also interesting to note that the owl was the incarnation of divinity as was the accepted belief in one Samoan village. The eagle owl was considered benefic and it was also described as "divine little bird", "servant of the world" etc etc. It was taken to be a sign of good luck to a party going to wage a war, if an owl flew ahead of it while it stood for bad luck for the party if it flew across the road or towards the rear.⁵ Lungs of an owl were used as magic ingredients, even the feathers also. It is also usually considered an associate of devils, goblins and witches. Many peculiar notions have clustered round an owl the

1 R. F. BURTON *Mission to Galele*, London, 1861, II, 166

2 *HN*, X 15

3 *SDE*, XXX, 183

4 Lucan, V, 20.

5 E. W. MARTIN *The Birds of the Latin Poets*, s. v. 'Bubo' *Strix* etc.

6 TURNER, *Samoa*, London, 1881, pp 24-26

terror of which is sufficient to make the cow give bloody milk. Among some tribes, owl is frequently brought in to alarm the children while with the other it is taken to be a bird of magic or ill omen. Screech-owls are believed to be as bad as ghosts.

5 (V) SOME NOTABLE OCCURRENCES OF THE PHYSICAL WORLD · (1) AURORA BOREALIS · These are supposed to be the reflections of a huge fire which is under the cauldrons in which the dead bodies of the enemies are boiled by renowned warriors. The Eskimos take them as the ghosts who play with a football made
10 up of a walrus skull¹. Some take them to be the precursors of war. Thus there is a difference of opinions regarding the causes of this. Pliny holds that it is the result of natural causes recognizing at the same time the truth and value of a notion that it is usually associated with unhappy occurrences.

15 (2) EARTHQUAKE The injurious nature of the earthquake is too obvious to be emphasized. It is clear how it destroys people and property. Owl or raven, eclipse or auroa borealis may or may not be necessarily ominous while the earthquake is definitely so. Many theories are advanced about its origin.
20 Pliny records a Babylonian belief that like the tide or eclipse it is an effect of certain planetary conjunction². The Greeks held a view that it was due to a disturbance of air under earth as the thunder is due to that of air on earth. There is also an interesting theory in the face of scientific theories
25 that it was occasioned by a deity just to warn the people of the miseries to come.

(VI) MENTAL AND PSYCHIC PHENOMENA. Dream Dream has always remained a subject of interest to astrologers and fortune-tellers. Its fruit or the result varies according to
30 the time, place and the nature of the dream. The Greeks and the Romans started many theories regarding dreams and their interpretation³. The dream of a person who is sick, unwell or full of worries is considered futile⁴. Teaching of the Science of Dreams goes to the credit of Prometheus.
35 Pliny has no faith in dreams and their implication.

1 E. W. HAWKES, *The Labrador Eskimo* (Anthropological Series of Geological Survey, no. 14), Ottawa, 1916, p. 137.

2 *HN*, II, 27.

3 Xenophon, *Anabasis*, III, 1, also A. G. KELLER, *Homeric Society*, London, 1913, pp. 150 f.

4 Cf. st. 108 of the text.

The tradition ascribes the following words to Muhammad -

"A good dream is of God's favour and a bad dream is of the devils, therefore when any of you dream a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend, and when he dreams a bad dream, then let him seek protection from God both from its evil effect and from the wickedness of Satan and let him spit three times over his left shoulder and not mention the dream to any one then, verily, no evil shall come nigh him The truest dream is the one which you have about day-break'¹

According to cultures, interpretations also vary The dreamer will be monetarily benefited if in the dream he sees bees carrying honey but if he is stung in the dream by the same he will be unhappy The dream of a hare indicates trouble from enemies Many eagles² in the dream always prognosticate plots and attacks while that of many fowls suggests fretting and fuming³ If one crosses your path in the dream it means evil If bees are seen entering the house, in the dream, the house should be taken as destroyed To obviate the effect of a bad dream look into the eastern direction and invoke divine help⁴

The Science of Dream is as old as history Its interpretations varied with the changing needs and conditions of times Even the most primitive people took lively interest in dreams and their interpretations No doubt they were not able to give intellectual and convincing explanation and they could not reason out the whole process still however they did honestly and instinctively believe that something relating to the contents of the dream must come to pass in part or even *in toto* Certain sections of society formerly believed that the dream of moon foretold evil⁵ while that of the hawks suggested good but that of the boars implied inertia Apparently it

1 I ADAMS *Persia by a Persian*, London 1906, p 400 cf st 115 of the text, also compare the statements contained in the lines 4 to 7 on page 99 as well as in the lines 10 and 11 on page 110 of the text

2 Cf st 122 of the text

3 Mrs GUTCH, *County Folklore II* London 1901 pp 202-208

4 Cf line 3 on page 99 of the text

5 For comparison see line 20 on page 109 of the text and for contrast see line 21 on page 103 of the text

can be seen that such beliefs were based on the things dreamt of. One gets a dream of snakes if he has killed anything and no good is to be expected from such a dream.

Some consider dreams to be the revelations. Some specific discipline is also enjoined to minimise or obliterate the effect of bad dreams but it appertains to the Science of the Rituals. Contrary to the view held by the Dakota, the Menominee maintained a theory that the dream of moon meant long life to the dreamer though they side by side believed that the end was piteous. As time rolled on, some, namely Hidatsa, introduced limitations and remodelled the theory of dreams by stating that only those dreams which follow fasting, sacrifice or prayer were to prove as realities¹. The nature and the sex of the unborn babe were determined by the dream of a pregnant woman. If one dreamt of firearms, he was sure to come across them by day. The dream of a cherrywood pointed good to a fasting youth who dreamt it. The kafir was guided in his medical practice by the dreams he got. If one was to get horses or anything of that sort, he must previously get dreams related to them. On the night previous to an engagement, Maoris consulted dreams especially of the principal priest². They sincerely believed that the dream made manifest what was unmanifest before. It was a pet theory of the Hurons that the dream was a mental expression of the cravings of the soul. There is a fantastic notion prevalent among the Japanese regarding Baku which is an animal entrusted with the work of eating dreams. It is a composite creature every limb of which represented that of a certain animal. It was believed that a picture of it guaranteed the safety of animals if it was kept in the house. In the case of princes and princely persons, the Chinese placed a word representing that creature in their own alphabet in the wooden pillows to ward off the effect of the evil dream. To save the dreamer from the malign influence of the dream, it was quite sufficient, they thought, to place a word signifying this animal in the pillow. If a nightmare haunted him or a bad dream molested, it was advisable to recite three times, after getting up in the morning this invocation "Devour, o

1 Dorsey, 11 *RBEW*, p 516, also compare st. 108 of the text.

2 E. SHORTLAND, *Maori Religion and Mythology*, London, 1882, p. 36.

Baku, devouu my evil dream' The Baku will listen to this prayer which will be rewarded with good fortune The Vedic texts also enjoin on the dreamer to wipe his face to keep away its untoward effect

(B) THE IDEA OF THE RISTAS AS FOUND IN VEDIC LITERATURE - 5
The theory of divination has its root in mimetic magic Forecasting of events is largely dependent on the course and movement of things Still, however, future could not be entirely foreseen This very fact was a causal factor in calling for divine help to decipher the phenomena which eluded the grasp of human understanding Between ordinary divination and the divination through divine help there is a fundamental difference In the former it is the human agency that occupies predominant position while in the latter it is the divine favour which reveals the unknown Thus mimetic magic, religious ceremonies and rites have all a legitimate use and application in omens and portents

There is a number of interpretations as there is a number of cultures The Vedic texts are replete with such references A future can be foreseen through the sacrificial fire and the victim—the two indispensable elements of the sacrifice—which are believed to be connected with gods in the heavens Birds and beasts also have been adequately recognized in them and used as means for fathoming future The direction of the bridegroom could be settled from the first appearance of a crow¹ A bright flame or a smoky flame as also the conduct of a cow at the sacrifice could lend a diagnostic clue to the degree of a good luck of the sacrificer² The outcome of a war and the souls condition after death could be divined from the behaviour of a fire³ The RV also takes a passing notice⁴ of the birds of omen⁴ Owl has a distinct place in the Science of Omens and Portents The sex of the unborn babe was inferred from the gender of the limb of the pregnant woman touched by a Brahmin boy⁵

1 KauS xxxiv 24

2 GGS iv ■ 15, SB iv 5 8 11

3 ĀGS iv 4 2ff

4 ii 4^o and 43 cf also HGS i 17 3

5 KauS xxxiii 19 also see HENRY, *La Magie dans l'Inde Antique*,

Dream as a part of the Science of Omens and Portents is dealt with at a comparatively greater length in the Vedic literature¹. Ten dreams prognosticating death are briefly related in the *AA*². Out of these ten, it is interesting to compare the dream of a black man³ with black teeth, that of a boar,⁴ a black cow,⁵ a garland of nard,⁶ honey and lotus roots⁷ and that in which gold is spitted out,⁸ in which one goes or moves with donkeys and boars⁹ and finally that in which one goes in the southern direction¹⁰ with those referred to in the *RS* and the other texts. It will be seen on comparison that the stereotyped inauspiciousness of the above-mentioned malefic dreams which is as old as the Vedas is to be found as such in all the cultures. To neutralize the evil effect of an inauspicious dream it is enjoined that one should either wipe out his face or hear the *Nāgendramolaka*¹¹. Certain stars like Mūla, Aślesā and Jyesthā are considered evil, in the *AV* and *KauS*¹². The sun appearing as moon, the shadow looking topsyturvy in a mirror or water, the head scenting like a crow's nest and the madderlike sky all these abnormal

1 *RV*, vii. 47. 15, OLDENBERG's note to x. 164.

2 iii. 2. 4, For evil dream, one should turn over on the other side, saying *AV*. vii. 100 and for expiating the dream of eating in sleep should say *AV*. vii. 101 (cf. CALAND, *Altindisches Zauberritual*, p. 151; PISCHIL, *AlbumKern*, pp. 115 ff), *KauS*, xlvī, see also J. VON NIGELIN, *Der Traumschlüssel des Jagaddeva* (1912), p. 378.

3 Cf. st. 126 of the text, cf. *DS*, pp. 388 f. (for which see line 25 on page 109 of the text).

4 Cf. st. 123 of the text, cf. *SS*, 29, 56 (for which see line 34 on page 103 of the text).

5 See *AA*, iii, 2, 4, pp. 135ff (for which see line 22 on page 97 of the text).

6 *Ibid*, cf. *DS*, pp. 388f (for which see line 25 on page 109 of the text).

7 See *AA*, iii, 2, 4, pp. 135ff (for which see line 21 on page 97 of the text).

8 *Ibid*,

9 Cf. st. 123 of the text, cf. *SS*, 29, 56 (for which see line 34 on page 103 of the text)

10 Cf. st. 123 of the text, cf. *VP*, 19, 25 (for which see line 23 on page 98 of the text), cf. *MatP*, 242, 11 (for which see line 2 on page 99 of the text), cf. *KS*, pp 59-61, st. 22 (for which see line 6 on page 101 of the text), cf. *CS*, *Indriyasthāna*, 5, 37 (for which see line 1 on page 102 of the text), cf. *YS'*, 5, 151 (for which see line 12 on page 105 of the text).

11 Cf. *MatP*, 242, 17 (for which see line 3 on page 99 of the text).

12 See *AV*, pp. 83, 85, see *KauS*, xlvī. 25ff.

experiences portend evil as is stated in the *AA*¹ Blackness in any form is particularly associated with bad luck as also the terrific appearance The object where either of them is found is condemned as a symbol of evil whether it be a beast or a bird Hence a buffalo² and a boar or a vulture³ and an owl⁴ are definitely bad Perversities of the physical world such as earthquakes, eclipses, storms, tornadoes, lightning, hailstorm and meteors are all attended or followed by general calamities It is also stated in the *AB*⁵ and *BDS*⁶ that the birds are moving about in the guise of the Fathers The *Grhyasūtras*¹¹ contain references to a different kind of prodigies such as the ant-heap, the scream of a jackal, a cow giving bloody milk and a cow drinking milk from another⁷ The existence of the Science of Omens and Portents in the days of the Vedas suggests also that of the foretellers who could forecast from¹¹ the bodily signs and the smoke of the dung⁸

1 See *AA* III 2 4 pp 135ff (for which see lines 6-15 on page 97 of the text) see *LS* III 3 6 ff see *ĀpSS* IX 20 10

2 Cf 178 of the text

11 Cf st 176 of the text

4 *Ibid*

5 II 13 4

6 II. 8 14 also II 9 10

7 See *SGS* V 11 10 see *HGS* I 16 19, also I 17 6 see *KauS* CXII

8 See *At*, p 81, see also HENRI, *La Magie dans l'Inde Antique* pp 68ff

रिष्टसमुच्चयशास्त्रम् ।

ॐ नमः श्रीजिनाय ॥

पणमंतसुरासुरमउलिरयणवरकिरणकतिविच्छुरिअ^१ ।
 वीरजिणपायजुअल^२ नमिऊण^३ भणामि^४ रिद्धाह ॥ १ ॥
 ससारमि^५ भमतो जीवो बहुभेयभिण्णजोणीसु ।
 दुक्खेण^६ नवरि^७ पावइ^८ सुहमणुअत्त न^९ सदेहो^{१०} ॥ २ ॥
 पत्तमि अ मणुअत्ते पिम्म लच्छी वि जीविअ अथिर ।
 धम्मो जिणिदंदिहो^{११} होइ^{१२} थिरो निविअप्पेण^{१३} ॥ ३ ॥
 पत्ते जिणिदंधम्मो मणुओ^{१४} इह होइ वसणअभिभूओ^{१५} ।
 बहुविहपमायमत्तो कसाइओ^{१६} चउकसाएहि^{१७} ॥ ४ ॥
 जूअं-महु-मज्ज-मस^{१८} वेसा-पारद्धि-चोर-परपार^{१९} ।
 एवाइ^{२०} ताइ^{२१} लोए वसणाइ जिणिदंदिहो^{२२} ॥ ५ ॥

ॐ नमः श्रीजिनाय ।

पणमंतसुरासुरमौलिरजवरकिरणकान्तिविच्छुरितम् ।
 वीरजिनपादयुगल नत्वा भणामि रिष्टानि ॥ १ ॥
 ससारे भ्रमस्त्रीवो बहुभेदभिन्नयोनिषु ।
 दुःखेन ननु प्राप्नोति शुभमनुजत्वं न सन्देह ॥ २ ॥
 प्राप्ते च मनुजत्वे प्रेम लक्ष्मीरपि जीवितमस्तिरम् ।
 धर्मो जिनेन्द्रदिष्टो भवति स्थिरो निर्विकल्पेन ॥ ३ ॥
 प्राप्ते जिनेन्द्रधर्मे मनुज इह भवति व्यसनभिभूत ।
 बहुविधप्रमादमत्त कपायितश्चतु कपायै ॥ ४ ॥
 द्यूत-मद्यु-मद्य मासानि वेद्या पापद्धि-चोर परदाराः ।
 एतानि तानि लोके व्यसनानि जिने द्रदिष्टानि ॥ ५ ॥

- 1 S ०कत् । 2 S ०विच्छुरिअ । 3 B ०जुणल । 4 S ०णमिऊण । 5 P S ०भजेमि ।
 6 S ०ससारम्मि । 7 S ०दुखेण । 8 S ०नवि । 9 B ०पावाइ । 10 S ०सुहु । 11 S ०ण ।
 12 S ०सेदेहो । 13 B ०जिणदं । 14 S ०अहो । 15 B ०न विअप्पेण । 16 B ०जि । १७ S ०दिहो ।
 17 S ०मणुओ । 18 S ०अभिभूओ । 19 B ०कसाइउ । 20 S ०चक्काएहि । 21 S ०जुअं ।
 22 S ०मस । 23 BS ०परपार । 24 B ०एवाइ । P ०एवाइ । 25 B ०ताइ ।
 26 B ०जिणदं ।

धम्मंमि य^१ अणुरत्तो वसणेहि विवज्जिओ^२ ध्रुवं जीवो ।
 नाणारोयाकिण्णो^३ हवेइ इह किं विअप्पेणं ॥ ६ ॥
 रोयाणं^४ कोडीओ^५ हवन्ति^६ पंचेव^७ लक्ख अडसट्ठी ।
 नवनवइ^८ सहस्साइ^९ पंच सया तह य^{१०} चुलसी अ^{११} ॥ ७ ॥
 एवंविहरोगेहि^{१२} य अभिभूदो^{१३} तो न चिंतए^{१४} धम्मं ।
 परलोअसाहणट्ठं^{१५} इंदिअविसएहि अभिभूदो^{१६} ॥ ८ ॥
 चक्खू^{१७} सोदं^{१८} धाणं जीहा फासं च इंदिआ पंच ।
 रूपं सद्दं गंधं रस-फासे ताण विसए^{१९} य^{२०} ॥ ९ ॥
 अन्नं^{२१} च जम्मपुवं दिट्ठं मरणं असेसजंतूणं ।
 विस-विसहर-सत्थ-ग्गी-जल्लं-भिगुवादेहि^{२२} रोएहिं^{२३} ॥ १० ॥
 वाअ^{२४} पित्तं सिंभं ताण जुदी^{२५} होइ^{२६} सन्निवाओ^{२७} अ ।
 जीवस्स निव्विअप्पं^{२८} जीहाए^{२९} खिप्पए तेहिं ॥ ११ ॥

धर्मे चानुरत्तो व्यसनैर्विवर्जितो ध्रुवं जीवः ।
 नानारोगाकीर्णः भवतीह किं विकल्पेन ॥ ६ ॥
 रोगाणां कोट्यो भवन्ति पञ्चैव लक्षाष्टपष्टिः ।
 नवनवतिसहस्राणि पञ्चशतास्तथा चतुरशीतिश्च ॥ ७ ॥
 एवंविधरोगैरभिभूतस्ततो न चिन्तयति धर्मम् ।
 परलोकसाधनार्थमिन्द्रियविषयैरभिभूतः ॥ ८ ॥
 चक्षुः श्रोत्रं घ्राणं जिह्वा स्पर्शश्चेन्द्रियाणि पञ्च ।
 रूपं शब्दो गन्धो रस-स्पर्शौ तेषां विषयाश्च ॥ ९ ॥
 अन्यच्च जन्मपूर्वं दिष्टं मरणमशेषजन्तूनाम् ।
 विष-विषधर-शस्त्र-अग्नि-जल-भृगुपातै रोगैः ॥ १० ॥
 वायुः पित्तं श्लेष्मा तेषां युतिर्भवति सन्निपातश्च ।
 जीवस्यापि निर्विकल्पं जिह्वया क्षिप्यते तैः ॥ ११ ॥

1 B it is missing 2 B विवज्जिउ । 3 P °किओ । 4 P रोगाणं । 5 S कोडीउ । 6 S हवेइ । 7 B पंचे । 8 S नवनवदी । 9 S सहस्सा । 10 BP it is missing. 11 P चुलसीई; S चुलसीदि । 12 B °रोगेहिं; S °रोएहि य । 13 BP अभिभूओ । 14 S चितये । 15 S °णट्ठं । 16 BP अभिभूओ । 17 S चक्खू । 18 BP सोअं । 19 S विषए । 20 S ण । 21 S अण्णं । 22 S °जालं । 23 P °भिगुवाएहिं । 24 P रोगेहिं । 25 B वाअ, S वाअं । 26 P जुई । 27 B होअइ । 28 S सण्णिवओ । 29 P विनिव्विअप्पं; S विणिविअप्पए । 30 S जीहाए ।

दुलहन्मि मणुअलोए लद्धे घम्मे^१ अहिंसलक्खद्धे^२ ।
 दु (दो^३) विहसलेहणाए^४ विरला जीवा पवत्तति ॥ १२ ॥
 अग्निभतरं^५ वाहिरिया हवेइ सलेहणा^६ पयत्तेण ।
 अग्निभतरा^७ कसाए सरीरविसण हु वाहिरिया ॥ १३ ॥
 इदि^८ सल्लिहिदंसरीरो भविओ^९ जो अणसणेण वरमरण^{१०} ।
 इच्छइ सो इह भालइ इमाइ रिद्धाइ जत्तेण^{११} ॥ १४ ॥
 आराहणापढाय^{१२} जो गिण्हइ^{१३} परिसहे^{१४} य जिणिऊण ।
 ससारम्मि अ ठिचा^{१५} वोच्छे^{१६} ह तस्स रिद्धाइ ॥ १५ ॥
 पुद्वायरियं^{१७} कमागय लद्धूण दुग्गएवंविबुहेण ।
 वरमरणं^{१८} कण्डियाए^{१९} रिद्धगण भासिअ^{२०} सुणह^{२१} ॥ १६ ॥
 पिडत्थं च पयत्थ रूपत्थ होइ त पि तिविअप्प^{२२} ।
 जीवस्स मरणयाले^{२३} रिद्ध नत्थि^{२४} त्ति^{२५} सदेहो ॥ १७ ॥

दुर्लभे मनुजलोके ए वे धर्मे आहिंसालक्ष्यार्थे ।
 द्विविधसलेपनाया विरला जीवा अवर्तन्ते ॥ १२ ॥
 अभ्यन्तर-वाह्या भवति सलेपना ग्रन्थेन ।
 अभ्यन्तरा कथाये सरीरविषये खलु बाह्या ॥ १३ ॥
 इति सल्लिखितशरीरो भव्यो योऽनशनेन वरमरणम् ।
 इच्छति स इह भालयत इमानि रिष्टानि ग्रन्थेन ॥ १४ ॥
 आरोचनापताका यो गृह्णाति परिपद्माश्च जित्वा ।
 संसारे च स्थित्वा वक्ष्येऽहं तस्य रिष्टानि ॥ १५ ॥
 पूर्वाचार्यक्रमागत लब्ध्वा दुर्गदेवविबुधेन ।
 वरमरणकण्डिकाया रिष्टगण भाषित शृणुत ॥ १६ ॥
 पिण्डस्य च पदस्य रूपस्य भवति तदपि त्रिविकल्पम् ।
 जीवस्य मरणकाले रिष्टं नास्तीति सन्देहः ॥ १७ ॥

1 S मणुय^१ । 2 B घम्मि अ P घम्मि य । 3 S लक्खद्धे । 4 S अभयत्^४ । 5 B
 सलेहण S सलेहणा । 6 S अभ्यन्तरा । 7 B P इदि । 8 B सल्लिहिअ^८ P सल्लिहिअ^८ ।
 9 B भविउ । 10 S वरमरण । 11 S जत्तेण । 12 P पढाय । 13 B गिन्हेइ^{१३}
 P गिन्हेइ । 14 P परिसहे । 15 S 1b 18 missing 16 P वोच्छे । 17 B
 पुद्वायरियं । 18 S दुग्गए^{१८} 18 missing 19 S वरमरण^{१९} । 20 B कण्डियाए^{२०} ।
 21 B भासिअ । 22 S सुणह । 23 S तिविअप्प । 24 S मरण^{२४} । 25 B पाणे^{२५};
 P काले । 26 S नत्थिअ । 27 S त्ति ।

जं च सरीरे रिष्टं उप्पज्जइ तं हवेइ पिंडत्थं ।
 तं चिअ^१ अणेअभेअं^२ नायवं^३ सत्थदिट्ठीए ॥ १८ ॥
 जइ किण्हं^४ करजुअलं^५ सुकुमालं^६ पिय^७ हवेइ अइकठिणं ।
 फुटंति अंगुलीओ^८ ता रिष्टं तस्स जाणेह ॥ १९ ॥
 थक्खं लोअणंजुअलं^{१०} विवण्णं^{११}तणू वि कट्ठे[य]समसरिसं^{१३}(०सा) ।
 पस्सिज्जइ^{१४} भालयलं सत्त दिणाइं उ^{१६} सो जियइ^{१६} ॥ २० ॥
 भउलियं^{१७}वयणं वियसइ^{१८} निमेसं^{१९}रहियाइं हुंति नयणाइं^{२०} ।
 न^{२१}हरोमाइं सडंदि^{२२} य^{२३} सो जियइ^{२४} दिणाइं सत्तेव ॥ २१ ॥
 थगथगइ^{२५} कम्महीणो थूलो दु^{२६} किसो किसो हवेइ^{२७} थूलो ।
 सुवइ कयसीसहत्यो मासिक्कं सो फुडं जियइ^{२८} ॥ २२ ॥
 करवंधं^{२९} कारिज्जइ कंठस्सुवरम्मि अंगुलिचएण^{३०} ।
 न हु एइ गाढवंधं तस्साउ^{३१} हवेइ मासिक्कं ॥ २३ ॥

यच्च शरीरे रिष्टमुत्पद्यते तद्भवति पिण्डस्थम् ।
 तद्देवानेकमेवं ज्ञातव्यं शास्त्रदृष्ट्या ॥ १८ ॥
 यदि कृष्णं करयुगलं सुकुमारमपि च भवत्यतिकठिनम् ।
 स्फुटन्त्यङ्गुल्यस्ततो रिष्टं तस्य जानीत ॥ १९ ॥
 स्तब्धं लोचनयुगलं विवर्णतनुरपि काष्ठकसमसदृशम् ।
 प्रस्विद्यति भालतलं सप्त दिनानि तु स जीवति ॥ २० ॥
 मुकुलितवदनं विकसति निमेषपरहितानि भवन्ति नयनानि ।
 नखरोमाणि शटन्ति च स जीवति दिनानि सप्तैव ॥ २१ ॥
 थगथगायते कर्महीनः स्थूलस्तु कृशः कृशस्तु भवति स्थूलः ।
 स्वपिति कृतशीर्षहस्तो मासैकं स स्फुटं जीवति ॥ २२ ॥
 करबन्धः कार्यते कण्ठस्योपर्यङ्गुलिचयेन ।
 न खल्वेति गाढबन्धं तस्यायुर्भवति मासैकम् ॥ २३ ॥

1 S चिय । 2 B अणेअभेअं, S अणेयभेय । 3 S नायवं । 4 P किण्हं । 5 S
 ०जुवलं । 6 B the word is illegible. P सुकुमालं । 7 B पिय । 8 BS
 णंगुलीओ । 9 S लोअणं । 10 S ०जुयलं । 11 B विवण्णं; P विविण्णं । 12 B
 निकट्ठं; S विकट्ठं । 13 B ०समसरिसं; S ०मरिसं । 14 P पस्सिज्जइ; S प...सिज्जइ ।
 15 S च । 16 B जिअइ । 17 B भउलियं । 18 B वियसइ । 19 P निम्मसं;
 S णिमिसं । 20 S णयणाइं । 21 B तहं । 22 P S सडंति । 23 B अ ।
 24 B जिअइ । 25 S थगथगइ । 26 B अ; P उ । 27 P हवे; S वि हवेइ ।
 28 B जिअइ । 29 S करवंधं । 30 S अंगुलीचरणं । 31 P तस्साउ; S तराथुं ।

कटु-तित्त^१ च कसाय^२ अव^३ मधुर^४ तथैव^५ लवण^६ च ।
 भुजंतो न^७ ह्यु जाणइ तीस^८ दिणाइ^९ च तस्साज^{१०} ॥ २४ ॥
 न ह्यु जाणइ नियअग उट्ठा दिट्ठी ज्झडप्प^{११} परिहीणा^{१२} ।
 कर-चरणचल्ल^{१३}णासो गयजीव^{१४} तं विआणेह ॥ २५ ॥
 वयणेण पडइ^{१५} रुहिर वयणेण^{१६} अ^{१७} निग्गमेइ^{१८} अइसासो ।
 विस्सामेण विहीणो जाणह मच्चु^{१९} लहु^{२०} तस्स ॥ २६ ॥
 अहर-नह^{२१} तह दसणा कसणा^{२२} जइ^{२३} हुति^{२४} कारणविहीणा ।
 मासभन्तर^{२५} आउ^{२६} निदिइ तस्स सत्थम्मि^{२७} ॥ २७ ॥
 मुह-जीह चिअ^{२८} किण्ह^{२९} गीवा लहु पडइ^{३०} कारणं नत्थि ।
 रुग्गइ हियए^{३१} सासो लहु मच्चू^{३२} तस्स जाणेह^{३३} ॥ २८ ॥
 कर-चरणअगुलीण सधिपएसा^{३४} [य] णेह(व) कुद्धति ।
 न^{३५} सुणेइ कणघोस तस्साज^{३६} सत्त दिअइह ॥ २९ ॥

कटु-तित्त च कपायमग्ल मधुर तथैव लवण च ।
 भुजन्त सल्ल जानाति त्रिंशद्दिनानि च तस्यायु ॥ २४ ॥
 न सल्ल जानाति निजाङ्गमूर्ध्वा दृष्टि स्पन्दनपरिहीना ।
 कर-चरणचलननाशो गतजीव त विजानीत ॥ २५ ॥
 वदनेन पतति रुधिर वदनेन च निर्गच्छत्यतिश्वास^१ ।
 विश्रामेण विहीनो जानीत मृत्यु लघुं तस्य ॥ २६ ॥
 अधर-नखास्तथा दशना कृष्णा यदि भवन्ति कारणविहीना^२ ।
 मासाभ्यन्तरमायुर्निर्विद्ध तस्य शाले ॥ २७ ॥
 मुख-जिह्व एव कृष्णे ग्रीवा लघु पतति कारण नास्ति ।
 रुग्गइ हृदये आसो लघु मृत्यु तस्य जानीत ॥ २८ ॥
 कर-चरणाङ्गुलीना सविभ्रदेशाश्च नैव स्फुटति ।
 न शृणोति कणघोप तस्यायु सप्त दिवसान् ॥ २९ ॥

- 1 S कटुव तित्त । 2 S अवल । 3 S महेव । 4 S लवण । 5 S ण । 6 B तीस । 7 S दिणाव । 8 B तस्साज । 9 B निष्ण^० S णिय^० । 10 B ज्झडपरि^० । 11 S परिहीणे । 12 S वण्ण^० । 13 B गयजीव, P गयजीव । 14 B पइ, P पइ । 15 B वय णि P वयणम्मि । 16 P य । 17 S णियमेइ । 18 S मच्च । 19 B लहु, P लहु । 20 B अहरनहो, S अहरणह । 21 B कसिणा । 22 B इ, P य । 23 BP हवति । 24 B कारणि^० । 25 B मसम्मिन्तर, S मासभन्तरि । 26 PS आऊ । 27 B सत्थम्मि । 28 S चिय । 29 P किण्ह S किण्ह । 30 B पइ P पडेइ । 31 S हियए । 32 B मच्चो । 33 S जाणेहि । 34 S सविपसा एसा । 35 S ण । 36 S कण^० । 37 B तस्साज ।

जीह्वगो(०११) अहकसिणं^१ अण्णं^२ तं होइ जस्स गुरुतिलयं^३ ।
 मासिकं^४ तस्साज निदिद्धं^५ सत्थं^६ होहि ॥ ३० ॥
 कर-चरणेषु अ^७ तोयं दिन्नं^८ परिसुसइ जस्स निम्भंतं ।
 सो जीवइ^९ दिअहतयं^{१०} इइ कहिअं^{११} पुवसूरीहिं ॥ ३१ ॥
 वयणम्मि^{१२} नासिआए^{१३} तह गुज्जे जस्स सीयलो^{१४} पवणो ।
 तस्स लहु होइ मरणं पुवायरिएहिं निदिद्धं^{१५} ॥ ३२ ॥
 देहं तेयविहीणं निस्सरमाणो^{१६} हु उट्टए^{१७} सासो ।
 पंचदस तस्स दियहे^{१८} निदिद्धं जीविअं इत्थ ॥ ३३ ॥
 अनिमित्तं^{१९} जलविंदु नयणेषु^{२०} पडंति जस्स^{२१} अणवरयं ।
 दसणा हवंति कसणा^{२२} सो जीवइ^{२३} सत्त दिअहाइं ॥ ३४ ॥
 दिट्ठीए^{२४} चप्पियाए^{२५} ताराविं न^{२६} जस्स भमडेइ^{२७} ।
 दिणजुअमज्जे मरणं निदिद्धं^{२८} तस्स निम्भंतं^{२९} ॥ ३५ ॥

जिह्वाग्रमतिकृष्णं खण्डितं तद्भवति यस्य गुरुतिलकम् ।
 मासैकं तस्यायुर्निर्दिष्टं शास्त्रविद्भिः ॥ ३० ॥
 कर-चरणेषु च तोयं दत्तं परिशुष्यति यस्य निर्भ्रान्तम् ।
 स जीवति दिवसत्रयमिति कथितं पूर्वसूरिभिः ॥ ३१ ॥
 वदने नासिकायां तथा शुद्धे यस्य शीतलः पवनः ।
 तस्य लघु भवति मरणं पूर्वाचार्यैर्निर्दिष्टम् ॥ ३२ ॥
 देहस्तेजोविहीनः निस्सरन् खलूत्तिष्ठति श्वासः ।
 पञ्चदश तस्य दिवसान्निर्दिष्टं जीवितमत्र ॥ ३३ ॥
 अनिमित्तं जलविन्दवो नयनेभ्यः पतन्ति यस्यानवरतम् ।
 दशना भवन्ति कृष्णाः स जीवति सप्त दिवसान् ॥ ३४ ॥
 दृष्ट्वा आक्रान्तया ताराविम्बं न यस्य भ्राम्यति ।
 दिनयुगमध्ये मरणं निर्दिष्टं तस्य निर्भ्रान्तम् ॥ ३५ ॥

- 1 S अहकसणं । 2 P अन्नं; S अण्णु । 3 S गुरुविंदं । 4 S मासैकं । 5 S निदिद्धं ।
 6 B सट्ठं । 7 S य । 8 S दीणं । 9 B जिअइ । 10 B निअहतिअं; S दिवसत्रयं ।
 11 B इअ कहिअं; S निदिद्धं । 12 B वयणंमि । 13 S नासिआए । 14 B सीअलो ।
 15 S निदिद्धं । 16 S निस्सरमाणो । 17 B उट्टए; P उंदए । 18 B दिअहे ।
 19 B अदिद्धं; S अणमिअं । 20 S नयणेषु । 21 S तस्स । 22 B कसणा ।
 23 S जिअइ । 24 P दिट्ठीइ । 25 S चप्पियाए । 26 S न । 27 S भमाडेइ ।
 28 B ०जुअ; S ०दू । 29 S निदि तं । 30 S निम्भंतं ।

धिदिंणासो सदिणासो^१ गमणविणासो हवेह इह जस्स ।
 अइणिह^२ णिदणासो^३ मासचउक्क उ^४ सो जियइ^५ ॥ ३६ ॥
 न^६ हु पिच्छइ^{१०} निय^{११}जीहा एय^{१२}दिण होइ तस्स इह आज ।
 नासाए^{१३} तिन्नि^{१४} दिअहा^{१५} नव दिअहा^{१६} भमु^{१७}हमञ्जेण ॥ ३७ ॥
 कर्णाधोसे^{१८} सत्त य लोयण^{१९}ताराअदसणे^{२०} पंच ।
 दिअहाइ^{२१} हवइ आज^{२२} इय^{२३} भणिअ^{२४} सत्यइत्तेहि^{२५} ॥ ३८ ॥
 वद्ध चिअ^{२६} करयुअल^{२७} न^{२८} हु लग्गइ सपुडेण^{२९} निमंत^{३०} ।
 विहडेइ^{३१} अहसएण सत्त दिणाहं उ^{३२} सो जियइ^{३३} ॥ ३९ ॥
 इदि^{३४} रिद्धगणं भणिय^{३५} पिडत्थं जिणमयाणुसारेण ।
 निमुणिज्ज^{३६} हु^{३७} सुपयत्थं^{३८} कहिज्जमाण समासेण^{३९} ॥ ४० ॥

धृतिनाश स्मृतिनाशो गमनविनाशो भवतीह यस्य ।
 अतिनिद्रा निद्रानाशो मासचतुष्क तु स जीवति ॥ ३६ ॥
 न खलु पश्यति निजजिह्वामेकदिन भवति तस्येहायुः ।
 नासया त्रीन् दिवसान्नव दिवसान् भ्रूमध्येन ॥ ३७ ॥
 कर्णाधोपे सप्त च लोचनताराऽदर्शने पञ्च ।
 दिवसान् भवत्यायुरिति भणितं शास्त्रविद्धि ॥ ३८ ॥
 वद्धमेव करयुगलं न खलु लगति सपुटेन निर्भ्रान्तम् ।
 विषटयत्यतिशयेन सप्त दिनानि तु स जीवति ॥ ३९ ॥
 इति रिद्धगणं भणितं पिण्डस्य जिनमतानुसारेण ।
 निश्चयता खलु सुपदस्य कथ्यमाणं समासेन ॥ ४० ॥

1 P धिह् । 2 P सुह्, S सव् । 3 P न्नासो, S न्हीणो । 4 S मयण । 5 P
 अइणिह, S अइणिहा । 6 B णिह्लो, S णणासो । 7 S तु । 8 B जिअइ, P जीयइ ।
 9 S ण । 10 B मिच्छइ । 11 B निअ, S णिय । 12 P एव । 13 P नासाह,
 S नासाए । 14 B दिन्नि S तिन्नि । 15 S दिअहा । 16 PS दिअहा । 17 P भउह,
 S भवोह । 18 S कग्गा । 19 P धोसेण, S धोसेण । 20 B लोअण । 21 S
 तारादसणे । 22 S दिअहाइ । 23 S ओऊ । 24 B इअ । 25 S भणिय । 26 B
 इत्तेहि, S इत्तेहि । 27 S वि । 28 B जुअल, S चुअल । 29 S ण ।
 30 S सपुडे । 31 B लग्गव, S णग्गव । 32 P विहडेइ । 33 S च । 34 B
 जिअइ, P जीयइ । 35 B इति P इह । 36 P भणिअ । 37 S निमुणिज्ज । 38
 B उ, P इ । 39 B रूपय । 40 B समाणेण ।

ससि-सूर-दीवयाई^१ अरिष्टरूपेण पिच्छए^२ जं जं^३ ।
 तं उ भणिज्जइ रिष्टं पयत्थरूपं^४ मुणिंदेहिं ॥ ४१ ॥
 नाणांभेअविभिन्नं^५ तं पि हवे इत्थं^६ निविज्जप्पेण^७ ।
 नाणां^{१०}सत्थमएणं भणिज्जमाणं निसामेह^{११} ॥ ४२ ॥
 पक्खालिज्जण देहं सिधवत्थविलेवणो सियाहरणो ।
 पुज्जिता जिणनाहं^{१४} अहिमंतिअ नियमुहं पच्छा ॥ ४३ ॥
 ॐ ह्रीं नमो^{१६} अरहंताणं^{१७} कमले २ विमले २ उदर^{१८} देवी(०वि)
 इटिमिटि^{१९} पुलिंदिनी^{२०}(०नि) स्वाहा ॥
 इअ^{२१} मंतेणं^{२२} मंतिय^{२३} नियवयणं एयवीस^{२५} वाराओ ।
 पुण^{२६} जोएउ पयत्थं^{२७} रिष्टं जिणसासणे भणियं^{२८} ॥ ४४ ॥
 एको^{२९} वि जए चंदो बहुविहरूपेहिं^{३०} जो नियच्छेइ^{३१} ।
 छिदोह^{३२} तस्स आऊ इगवरिसं होइ निम्भंतं^{३३} ॥ ४५ ॥

शशि-सूर्य-दीपकादीनरिष्टरूपेण पश्यति यं यम् ।

तस्य भण्यते रिष्टं पदार्थरूपं मुनीन्द्रैः ॥ ४१ ॥

नानाभेदविभिन्नं तदपि भवेदत्र निर्विकल्पेन ।

नानाशास्त्रमतेन भण्यमानं निशामयत ॥ ४२ ॥

प्रक्षाल्य देहं सितवस्त्रविलेपनः सिताभरणः ।

पूजयित्वा जिननाथमभिभक्त्य निजमुखं पश्चात् ॥ ४३ ॥

ॐ ह्रीं नमो अरहन्ताणं कमले २ विमले २ उदर देवि इटिमिटि पुलिन्दिनि स्वाहा ॥

इति मन्त्रेण मन्त्रयित्वा निजवदनमेकविंशतिवारम् ।

पुनः पश्यतु पदस्थं रिष्टं जिनशासने भणितम् ॥ ४४ ॥

एकोऽपि जगति चन्द्रो बहुविधरूपैर्यः पश्यति ।

छिद्रौघं तस्यायुरेकवर्षं भवति निर्भ्रान्तम् ॥ ४५ ॥

- 1 S °दीवयादी । 2 S पेच्छए । 3 P S जि । 4 S °रूपे । 5 S णाणा° ।
 6 S °भेय° । 7 S °विभिण्णं । 8 S एत्थ । 9 B निविज्जप्पेण; S निविज्जप्पेण ।
 10 S णाणा° । 11 S णिसामेह । 12 B सिधवत्थवत्थवि° । 13 B सिआ° । 14 S
 °णाहं । 15 B निअ°; S णिय° । 16 S णमो । 17 B अरिहंताणं । 18 S उदरे ।
 19 S वारइटिमिटि । 20 S पुलिंहिणी । 21 P इय, S इह । 22 S मंतेण । 23 B
 मंतिय; S य मंतिय । 24 B निअ°; S णिय° । 25 P एयवीस । 26 S पुणु । 27
 S पयत्थि । 28 P भणिअं । 29 P इको । 30 S °रूपेण । 31 B निअच्छेइ; S
 णियच्छेइ । 32 S छिदोहं । 33 B निम्भंतो; P निम्भंते ।

तह सूरस्स य चियं^१ णिण्हं^२ छिदं^३ अणेयस्सवेहि ।
 तस्स भणिज्जइ आज वरिसेणं सत्थइत्तेहि ॥ ४६ ॥
 रविचंदं^४ तहं^५ तारा विच्छाया बहुविहा य छिदां य ।
 जो णियइं^६ तस्स भणियं^७ वरिसेण जीविअं^{१०} इत्थं^{११} ॥ ४७ ॥
 दीपयसिहा हु एगा^{१२} अणेयं^{१३} रूवा हु जो णियच्छेइं^{१४} ।
 तस्स लहु होइ मरण कि बहुणा इहं^{१५} पलावेण ॥ ४८ ॥
 उत्तमं^{१६} दुम हिं^{१७} पिच्छइ हिमदं^{१८} भिवाणलेण^{१९} वा नूनं^{२०} ।
 लहु होइ तस्स मरण पयपियं^{२२} सुणिवरिदेहि ॥ ४९ ॥
 सत्त दिणाइं^{२३} णियच्छइं^{२४} रवि-ससिताराणा जो सुहं^{२५} चिय ।
 भममाण तस्साजं^{२६} होइ तिमास नं सदेहो^{२७} ॥ ५० ॥
 रविचदाण पिच्छइं^{२८} चउ(ऊ)सुं^{२९} विदिसासु चारिं^{३०} विवाहं ।
 चउयडिआं^{३१} चउदिणाइं^{३२} चउदिस तहं^{३३} य चउछिदं^{३४} ॥ ५१ ॥

तथा सूर्यस्य च विन्व पश्यति छेद्रमनेकरूपै ।

तस्य भण्यत आयुर्वर्षेक शास्त्रविद्धि ॥ ४६ ॥

रविचन्द्रौ तथा तारा विच्छायान् बहुविधाश्च छेद्राश्च ।

य पश्यति तस्य मणित वर्षेक जीवितमन ॥ ४७ ॥

दीपकशिखा पल्लवकामनेकरूपा खलु य पश्यति ।

तस्य लघु भवति मरण किं बहुनेह प्रलापेन ॥ ४८ ॥

उत्तमदुम हि पश्यति हिमदग्धभिवाणलेन वा नूनम् ।

लघु भवति तस्य मरण नजल्पित सुविरेन्द्रे ॥ ४९ ॥

सप्त दिनानि पश्यति रवि-शशि ताराणा य शुभ विन्वम् ।

भ्रमन्त तस्यायुर्भवति त्रीन् मासान् सन्देह ॥ ५० ॥

रविचन्द्रयो पश्यति चतसृषु विदिक्षु चत्वारि विन्वानि ।

चतस्रो धटिकाश्चत्वारि दिनानि चतसृषु दिक्षु तथा च चत्वारि छिद्राणि ॥ ५१ ॥

1 B विदे । 2 P निण्हं, S णियेइ । 3 B P छिदं । 4 B अणेयं । 5 S रविचद । 6 S तहा । 7 B P छिदा । 8 B णियइं; P णियइ । 9 B भणिजं । 10 S जीविय । 11 S ण्य । 12 B एगा, S ण्या । 13 S अणेयं । 14 B निण्यच्छेइं P निण्यच्छेइं । 15 P अह । 16 S उत्तमं । 17 B ण; S it is missing । 18 S हिमदं । 19 B मवां S दंहुवां । 20 P नलेण । 21 S नून । 22 B पयपिय । 23 B निण्यच्छइं P निण्यच्छइं । 24 S सिह । 25 S तस्साजं । 26 B नत्थि; S ण । 27 S सदेह । 28 S पेच्छइं । 29 B चउस, S चउसु । 30 P चउर । 31 P चउदिय, S चउदिय उ । 32 S चउदिणाइं । 33 S तहा । 34 B P चउछिदं ।

मज्झम्मि तहा^१ छिद्रं मासेकं^२ पडिति^३ तहं य जुगलं^४ च ।
 जहं^५ कमसो^६ सो जीवइ दह दिअहाइ^७ पवोदवां^८ (य पवं वा) ॥ ५२ ॥
 बहुछिद्रं^९ निवडंतं^{१०} रवि-ससि-विंवं^{११} निअच्छए^{१२} जो हु ।
 भूमीए तस्साज्ज वारस^{१३} दियहाइ^{१४} निदिट्ठो^{१५} ॥ ५३ ॥
 ताराओ^{१६} रवि-चंदं नीलं^{१७} पिच्छेइ^{१८} जो हु तस्साज्ज^{१९} ।
 दियहचउक्कं^{२०} दिट्ठो इय^{२१} भणिअं^{२२} मुणिवरिंदेहि ॥ ५४ ॥
 धूमायंतं^{२३} पिच्छेइ^{२४} रवि-ससि-विंवं^{२५} च^{२६} अहव पजलंतं ।
 सो छह दिणाइ^{२७} जीवइ जल-रुहिरं चिअ^{२८} पमुच्चंतं^{२९} ॥ ५५ ॥
 चंद(ससि-)सूराण (णं) पिच्छेइ^{३०} कज्जलरेह व्वं^{३१} मज्झदेसंभि^{३२} ।
 सो जीवइ छम्मासं सिट्ठं सत्थाणुसारेण ॥ ५६ ॥
 मित्रं^{३३} सरेहि^{३४} पिच्छेइ^{३५} रवि-ससि-विंवं च अहव खंडं^{३६} च ।
 तस्स छम्मासं^{३७} (०मासं)आज्ज इअ^{३८} सिट्ठं पुवपुरिसेहिं ॥ ५७ ॥

मध्ये तथा छिद्रं मासेकं पडिति तथा च युगलं च ।
 यथाक्रमशः स जीवति दश दिवसांश्च पर्व वा ॥ ५२ ॥
 बहुच्छिद्रं निपतन्तं रवि-शशिविम्बं परयति यः खलु ।
 भूम्यां तस्यायुर्द्वादश दिवसान्निर्दिष्टम् ॥ ५३ ॥
 तारा रवि-चन्द्रौ नीलौ परयति यः खलु तस्यायुः ।
 दिवसचतुष्कं दिष्टमिति भणितं मुनिवरेन्द्रैः ॥ ५४ ॥
 धूमायन्तं परयति रवि-शशिविम्बं चाथवा प्रज्वलन्तम् ।
 स षड् दिनानि जीवति जल-रुधिर एव प्रमुञ्चन्तम् ॥ ५५ ॥
 शशिसूर्ययोः परयति कज्जलरेखामिव मध्यदेशे ।
 स जीवति पण्मासान्छिष्टं शास्त्रानुसारेण ॥ ५६ ॥
 मित्रं शरैः परयति रवि-शशिविम्बं चाथवा खण्डं च ।
 तस्य पण्मासानायुरिति शिष्टं पूर्वपुरुषैः ॥ ५७ ॥

1 B P तहा । 2 B मासेक; P मासिकं । 3 B ०त्ति । 4 P जुगलं । 5 B जहा । 6 B कस्सो । 7 S दिवहाइ । 8 B पवोदिवा; S पवोहवा । 9 P बहुछिद्रं; S बहुछिदं । 10 S निवडंतं । 11 S ०विंवा । 12 S नियंछए । 13 S वारस । 14 B P दिणाइ । 15 P निदिट्ठो; S निदिट्ठो । 16 S ताराओ । 17 S नीलं । 18 B पिच्छेइ । 19 B P तस्साओ । 20 P दिअहं । 21 S ०चउके । 22 B इअ । 23 S भणियं । 24 S धूमाइतं । 25 S ०विंवं । 26 B it is missing. 27 B P दिणाइ । 28 B चिअए; S चिय । 29 S पमुंचंतं । 30 S पेच्छेइ । 31 B ०रेहत्थ । 32 S ०देहत्सि । 33 S भिण्ण । 34 B P सरेहि । 35 B पंडं; S खंडं । 36 P च्छम्मास । 37 S इय ।

पभणेह निसा^१ दिअहं^२ दिअहं^३ रयणी^४ हु जो पयंपेह^५ ।
 तस्स लहु होह मरण कि बहुणा इयं वियप्पेहि^६ ॥ ५८ ॥
 दिवसिही पजलतो^७ न^८ सुणह पभणेह सीयलो^९ एसो ।
 सो मरह तमि^{१०} काले जह रक्खह तियसंगाहो^{११} वि ॥ ५९ ॥
 कुचस्सुवरिम्मि^{१२} जलं दीयत^{१३} दिण(ण्ण)तय^{१४} च^{१५} परिसुसह ।
 सो जीवह सत्तादिण किण्हे^{१६} सुक्कम्मि^{१७} विवरीए ॥ ६० ॥
 *भरिऊण तटुलाण^{१८} रज्जह कर^{१९} [य] अजली तस्स ।
 ऊणे^{२०} अहिआपुण्ण^{२१} (ण्णो) जह भत्तो रोड लहु^{२२} मच्चू^{२३} ॥ ६१ ॥
 भोजणं-सयण-गिहे^{२४} वा हह मिल्लति^{२५} जस्स रिद्धाज^{२६} ।
 धावति^{२७} हु गहिणं^{२८} कुणति गेह व^{२९} लहुमच्चू ॥ ६२ ॥
 †अहिमतियण सुत्त चलण भविऊण तेण सञ्जाए ।
 पुणारवि पहायमविए^{३०} ऊणे सुत्तम्मि^{३१} जियह^{३२} भासिक्क ॥ ६३ ॥

प्रमणति निशा दिवस दिवस रजनीं खलु य प्रजल्पति ।

तस्य लघु भवति मरण कि बहुनेति विकल्पे ॥ ५८ ॥

दिव्यशिक्षितं प्रज्वलन्तं न जानाति प्रमणति शीतल एष ।

स त्रियते तस्मिन् काले यदि रक्षति त्रिदशनायोऽपि ॥ ५९ ॥

कूर्चस्योपरि जल दीयमानं दिनत्रयं च परिशुष्यति ।

स जीवति सप्त दिनानि कृष्णे शुद्धे विपरीतम् ॥ ६० ॥

भृत्वा तण्डुलानां रच्यते कुर चाक्षलिं तस्य ।

ऊनोऽधिकापूर्णां यदि भक्तो भवति लघु मृत्यु ॥ ६१ ॥

भोजनं शयन-गृहेषु वाऽस्थि मुञ्चन्ति यस्य रिद्धायुः ।

धावन्ति खलु गृहितेन कुर्वन्ति गेहं वा लघुमृत्यु ॥ ६२ ॥

अभिमत्य सूत्रं चरणं मापयित्वा तेन स व्यायामः ।

पुनरपि प्रभातमापित ऊने सूत्रे जीवति मासैकम् ॥ ६३ ॥

1 S निशा । 2 S दिवह । 3 P दिवह S रयणी । 4 S दिवह । 5 B पयंपेह ।
 6 P इह । 7 B विअ पेहि । 8 B S पजलतो । 9 S ण । 10 B सीयलो ।
 11 S तमि । 12 B तियसं । 13 P णाहो । 14 S कुचसु । 15 P उवरम्मि ।
 16 B दिअत । 17 S णितय । 18 S चय । 19 B किण्हे, P किह । 20 P
 सुक्कमि । * This verse is numbered twice in B 21 B तटुलाना । 22 B
 P कर । 23 S ऊण । 24 P अहिआपुण्ण S अहिआपुण्ण । 25 S ह । 26 P मच्चू,
 S मच । 27 S भोजणं । 28 S सयणम्मिह । 29 S भेल्लति । 30 B रिद्धाज,
 S रिद्धा । 31 B धावति । 32 P गहिणं S गहिण । 33 B व, S it is missing
 34 B लहु, S लहु । † The second half of this verse is metrically
 defective See Notes 35 S मज्जे । 36 B सुत्तमि । 37 B जीवह ।

असिर्य^१-सिर्य^२-रक्त-पीया दसणा अन्नस्स^३ अप्पणो^४ अहवा ।
 पेच्छइ^५ दप्पणयंमि^६ य^७ लहुमरणं तस्स निर्दिष्टं^८ ॥ ६४ ॥
 वीआए^९ ससिविं वणिअइ^{१०} तिसंगं^{११} च सिंगपरिहीणं ।
 उवरम्मि^{१२} धूमछायं^{१३} अहखंडं सो न^{१४} जीवेइ ॥ ६५ ॥
 अहव मयंकविहीणं मलिणं^{१५} चंदं च^{१६} पुरिससारिच्छं ।
 सो जिअइ^{१७} मासमेगं^{१८} इय^{१९} दिष्टं पुवसूरीहिं ॥ ६६ ॥
 एवंविहं^{२०} तु भणियं^{२१} रिष्टं पुवागमाणुसारेण^{२२} ।
 सुपयत्थं^{२३} निसुणिज्जउ^{२४} इण्हि^{२५} खवत्थं^{२६} वररिष्टं^{२७} ॥ ६७ ॥
 दीसेइ जत्थं खवं खवत्थं तं तु भण्णए^{२८} रिष्टं ।
 तं पि हु^{२९} अणेयमेयं^{३०} कहिज्जमाणं निसामेह^{३१} ॥ ६८ ॥
 छायापुरिसं सुमिणं पच्चक्खं तह य लिंगनिदिष्टं^{३२} ।
 पण्हगयं पुण भणियं^{३३} रिष्टं रिष्टागमनेहिं^{३४} ॥ ६९ ॥

असित-सित-रक्त-पीतान् दशनानन्यस्यात्मनोऽथवा ।
 पश्यति दर्पणे च लघुमरणं तस्य निर्दिष्टम् ॥ ६४ ॥
 द्वितीयायां शशिविम्बं पश्यति त्रिशूलं च शृङ्गपरिहीनम् ।
 उपरि धूमच्छायामहर्खण्डं स न जीवति ॥ ६५ ॥
 अथवा मृगाङ्गविहीनं मलिनं चन्द्रं च पुरुषसदृक्षम् ।
 स जीवति मासमेकमिति दिष्टं पूर्वसूरिमिः ॥ ६६ ॥
 एवंविधं तु भणितं रिष्टं पूर्वागमासारेण ।
 सुपदस्थं निश्चयतामिदानीं रूपस्थवररिष्टम् ॥ ६७ ॥
 दृश्यते यत्र रूपं रूपस्थं तत्तु भण्यते रिष्टम् ।
 तदपि खल्वनेकभेदं कथ्यमानं निशामयत ॥ ६८ ॥
 छायापुरुषः स्वप्नः प्रत्यक्षं तथा च लिङ्गनिर्दिष्टम् ।
 प्रश्रुतं पुनर्भणितं रिष्टं रिष्टागमनैः ॥ ६९ ॥

- 1 B असीअं; S असिआं । 2 B °सिअं । 3 S अप्पणस्स । 4 B पिच्छेइ; P पिच्छइ । 5 B दप्पणंमि; P दप्पणम्मि । 6 B अ । 7 S निदिष्टं । 8 S दीयाए । 9 P नियइ; S जियइ । 10 S तिसिगं । 11 B संगं । 12 P उवरंमि । 13 P धूमच्छायं । 14 S न । 15 B गिलणं; S मसिणं । 16 B च । 17 P जीयइ; S जीवइ । 18 B °मेअं; S °इकं । 19 B इअ । 20 S एवंविहं । 21 P भणियं । 22 S पुवायमाणुसारेण । 23 P सुपइत्थं । 24 B निसुणिज्जओ; S निसुणिज्जउ । 25 P इण्हि; S एण्हि । 26 B खवट्ठं । 27 B वरिष्टं । 28 P भणए; S भणिजइ । 29 B ह । 30 B दिण्ण णूअं; P दिण्ण णूयं । 31 S निसामेह । 32 S °निदिष्टं । 33 B पण्हगं; P पण्हिगं । 34 P भणियं । 35 S रिष्टागमनेहिं ।

पक्खालिज्जण^१ देहं^२ सिअवच्छादीहिं^३ भूसिओ^४ सम्म ।

एगंतम्मिं^५ नियच्छउ^६ छाया भतेवि^७ नियज्जगं ॥ ७० ॥

* ॐ ह्रीं रक्ते^९ र रक्तप्रिये सिंहमस्तकसमारूढे^{१०} कृष्णाण्डीदेवि मम शरीरे^{११} अवतर^{१२} र छाया सत्या कुरु र ह्रीं स्वाहा ॥

इय^{१३} मतिअ^{१४} सवगो मती जोएउ^{१५} तत्थ वरछायाम्^{१६} ।

सुहदियहे पुवण्हे^{१७} जलहर-पवणेण परिहीणो ॥ ७१ ॥

समसुद्धभूमिऐसे^{१८} जल-तुल-अगार-चम्मपरिहीणे ।

इतरच्छायारहिते तिररणसुद्धीए^{१९} जोएह ॥ ७२ ॥

नियछाय^{२०} (प्या) परछायाम्^{२१} छायापुरिस च तिविहछायाम्^{२२} वि^{२३} ।

नायवा^{२४} सा पयडा जहागम निविअप्पेण ॥ ७३ ॥

जा नरसरीरछायाम्^{२५} जोइज्जइ तत्थ इयंविहाणेण ।

सा भणिया^{२६} निअज्जाया^{२७} निअमा^{२८} सत्थत्थदरिसीहि ॥ ७४ ॥

प्रक्षाल्य देहं सितवस्त्रादिभिर्भूषितं सम्यक् ।

एकान्ते पश्यतु छाया मज्जयित्वा निजाङ्गम् ॥ ७० ॥

ॐ ह्रीं रक्ते र रक्तप्रिये सिंहमस्तकसमारूढे कृष्णाण्डीदेवि मम शरीरे अवतर र छाया सत्या कुरु र ह्रीं स्वाहा ॥

इति मज्जयित्वा सर्वाङ्गं मन्त्री पश्यतु तत्र वरच्छायाम् ।

शुभदिवसे पूर्वाह्ने जलधर-पवनेन परिहीन ॥ ७१ ॥

समशुद्धभूमिदेशे जल-तुल-अगार-चर्मपरिहीने ।

इतरच्छायारहिते त्रिकरणशुद्ध्या पश्यत ॥ ७२ ॥

निजच्छाया परच्छाया छायापुरुषश्च त्रिविधच्छायाऽपि ।

ज्ञातव्या सा प्रकटा यथागम निर्विकल्पेन ॥ ७३ ॥

या नरशरीरच्छाया दृश्यते तत्रैवविधानेन ।

सा भणिता निजच्छाया नियमेन शास्त्रार्थदर्शिभिः ॥ ७४ ॥

1 S पक्खालिज्जण । 2 S सिअ । 3 P वच्छादीहिं, S वच्छाहिनवर । 4 B भूसिओ । 5 B एगंतम्मिं S एयतम्मि । 6 B निअच्छउ, S निअच्छउ । 7 P भतेण । 8 B निअ, S निअ । * In S this mantra has been considered and numbered as a verse 9 S it is missing 10 S कमारूढे । 11 P S शरीरे । 12 B P अवतर is only once here 13 B इय । 14 S मतिअ । 15 B जोए । 16 B P च्छाय । 17 P पुवण्हे । 18 B P पैसे । 19 P जल । 20 S इयर । 21 P च्छायाम् । 22 P तिरय, S तिररण । 23 P सुद्धी । 24 P निअच्छाय, S निअछाय । 25 P च्छाय S छाय । 26 B P च्छायाम् । 27 S नायवा । 28 P जाज्ज, S जा ज्ज । 29 P च्छायाम् । 30 B एअ । 31 B भणिया । 32 P निअज्जाया, S निअज्जाया । 33 P निअमा, S कहिया । 34 S सुत्थत्थ ।

†जइ आउरो^१ ण^२ पिच्छइ^३ णियच्छाया^४ तत्थ संठिओ नूणं^५ ।
 ता^६ जीवइ दह दिअहे^७ हय भणियं सयलदरिसीहिं ॥ ७५ ॥
 दो च्छाया^८ हु^९ णियच्छइ^{१०} दुन्नि^{११} दिणेहोइ^{१२} तस्स वरजीयं^{१३} ।
 अद्धच्छायं पिच्छइ^{१४} तस्स विजाणेह दो दिअहं^{१५} ॥ ७६ ॥
 जस्स न^{१६} पिच्छइ^{१७} छाया मंती^{१८} वि य^{१९} संणियच्छमाणो^{२०} वि ।
 तस्स हवइ^{२१} वरजीयं एगंदिणं किं विअप्पेण^{२३} ॥ ७७ ॥
 वसहकरिकायं^{२४} रासह-

महिंसो^{२५}(°स°)हयजो^{२६}(°जे°)[हिं य] विविहरूपेहिं ।
 जो पिच्छइ^{२७} निअछाया^{२८} लहु मरणं तस्स जाणेह ॥ ७८ ॥
 अह पिच्छइ^{२९} निअछायं^{३०} अहोमुहं^{३१} परमुहं च विविखत्तं^{३२} ।
 तस्स लहु होइ मरणं निर्दिष्टं^{३३} सत्थइत्तेहिं ॥ ७९ ॥

यथातुरो न पश्यति निजच्छायां तत्र संसृतो नूनम् ।
 तर्हि जीवति दश दिवसानीति भणितं सकलदर्शिमिः ॥ ७५ ॥
 द्वे छाये खलु पश्यति द्वे दिने भवति तस्य वरजीवम् ।
 अर्धच्छायां पश्यति तस्य विजानीत द्वौ दिवसौ ॥ ७६ ॥
 यस्य न पश्यति छायां मत्र्यपि च संपश्यन्नपि ।
 तस्य भवति वरजीवमेकदिनं किं विकल्पेन ॥ ७७ ॥
 वृषभ-करिका-रासभ गहिष-हयजैश्च विविधरूपैः ।
 यः पश्यति निजच्छायां लघु मरणं तस्य जानीत ॥ ७८ ॥
 अथ पश्यति निजच्छायामधोमुखां पराङ्मुखां च विक्षिप्ताम् ।
 तस्य लघु भवति मरणं निर्दिष्टं शास्त्रविद्भिः ॥ ७९ ॥

† In B this verse is not to be found. 1 S आवरो । 2 P न ।
 3 S पेच्छइ । 4 P नियच्छाया । 5 P नूणं । 6 B S सो । 7 P दिअहे ।
 8 S छाया । 9 P ह । 10 P नियच्छइ । 11 S दोणि । 12 S होइ ।
 13 P °जीअं । 14 S पेच्छइ । 15 B °दिअहं । 16 S ण । 17 S पेच्छइ ।
 18 B P संती । 19 B वि अ । 20 B सनिअच्छमाणो; P सन्नियच्छमाणो । 21 S
 हवे । 22 B एअ°; S एह° । 23 B विअप्पेण । 24 P °काग° । 25 B °महि-
 सोव्व° । 26 B °हयजी° । 27 S पेच्छइ । 28 P नियच्छाया; S णियच्छाया ।
 29 S पेच्छइ । 30 P नियच्छायं; S णियछायं । 31 B अहोमुह; P अहंमुहं ।
 32 P वविखत्तं । 33 S णिदिष्टं ।

धूमंतं पजलत^१ छायाविधं नियच्छए^२ जो हु ।
तह य कवधं^३ पिच्छइ^४ लहु मरणं तस्स नियमेण^५ ॥ ८० ॥
नीला^६ पीया^७ किण्हा^८ अह रत्ता जो णिअच्छए छाया ।
दियहतयं^९ च चउक्क पण्ण^{१०} च छरत्तियं^{११} तस्स ॥ ८१ ॥
जो णियछायाविध^{१२} कट्ठिज्जत निएइ^{१३} पुरिसेहिं ।
कसणेहि^{१४} तस्साज^{१५} एगंदिण होइ णिवमत^{१७} ॥ ८२ ॥
सर-सूल-सधलेहि^{१८} य^{१९} कोतं-णाराय-छुरिअभिन्नं^{२०} वा ।
छिन्नं^{२१} खग्गाइहिं^{२२} अ^{२३} *कयचुण्णं^{२४} मुग्गराइहिं^{२५} ॥ ८३ ॥
सो जियइ^{२६} सत्त दियहा^{२७} आयाविवे(ण्व)^{२८} णियच्छए^{२९} नूणं^{३०} ।
रोवतं जो पिच्छइ^{३१} लहु मरण तस्स निदिद्धं^{३२} ॥ ८४ ॥
इदि^{३३} भणिया^{३४} णियछाया^{३५} परआया^{३६} विअ^{३७} हवेइ नियरूपां ।
कि तु विसेसो दीसइ जो सिद्धो सत्यइत्तोहि ॥ ८५ ॥

धूमायन्त प्रज्वलन्त छायाविधं पश्यति य खलु ।
तथा च कवन्धं प्रेक्षते लघु मरण तस्य नियमेन ॥ ८० ॥
नीला पीता कृष्णामय रक्ता य पश्यति छायां ।
दिवसत्रय च चतुष्क पञ्चक च षड्वारिक तस्य ॥ ८१ ॥
यो निजच्छायाविधं कलमानं पश्यति पुरुषे ।
कृष्णैस्तस्यायुरेकदिनं भवति निर्भ्रान्तम् ॥ ८२ ॥
शर-शूल-सर्वलाभिश्च कुन्त-नाराय-छुरिभिर्भिन्नं वा ।
छिन्नं खग्गादिभिश्च कृतचूर्णं मुग्गरादिभिः ॥ ८३ ॥
स जीवति सप्तदिवसांश्छायाविधं पश्यति नूतनम् ।
वदत य प्रेक्षते लघु मरण तस्य निर्दिष्टम् ॥ ८४ ॥
इति भणित्वा निजच्छाया परच्छायाऽपि च भवति निजरूपा ।
कि तु विशेषो दृश्यते य शिष्टे शालविक्रि ॥ ८५ ॥

1 B पजलत । 2 B निअच्छए S णियच्छये । 3 S कवधे । 4 S पेच्छइ ।
5 B निअमेण, S णियमेण । 6 S नीला । 7 B पीया । 8 P नि हा । 9 B
दियहतय, S पियहतय । 10 S पुण्ण । 11 B छरत्तिय, S छयरत्तय । 12 B निभ
छायाविध, P नियच्छायाविध । 13 P निएहिं, S निएहिं । 14 B कस्सणेहि अ;
S कस्सणेहि । 15 S तस्साज । 16 B ण्णं, S ण्यं । 17 B P निवमतो ।
18 B S सधलेहि । 19 B अ । 20 B कुतं, S सुकोतं । 21 P छुरिअभिं ।
22 S अभिण्ण । 23 B छि । 24 P S खग्गाइहिं । 25 S या । * From
this onwards, some thirteen verses are missing in B 26 P चुण्ण ।
27 S मुग्गराइहिं । 28 P जीयइ । 29 P दिहरे । 30 P आयाविवे । 31 P
नियच्छए । 32 P नूण । 33 S पेच्छइ । 34 P निदिद्ध । 35 P इइ । 36 P
भणिया । 37 P आया । 38 P आया । 39 S जा विय । 40 S इयरूपा ।

अइरूपो हि जुवाणो ऊणाहिधमाणवज्जिओ पूणं^१ ।
 पक्खालाविय देहे(०हं) लेविज्जइ सेयगंधेण ॥ ८६ ॥
 *अहिमंतिऊण देहं पुवत्थमहीयलम्मि^२ वरपुरिसा^३ ।
 दंसेह तस्स छाया^४ धरिऊणं आउरस्सेह^५ ॥ ८७ ॥
 णंका अहवइ अद्धा अहोमुहा परमुहा हु^६ जइ छाया^७ ।
 पिच्छ(०च्छे०)इ^८ आउरो^९ सो दो^{१०} दिवहा जियइ^{११} णिवमंतो^{१२} ८८
 हसमाणा रोवंती धावंती एयचरण-इगहत्था ।
 कण्ण^{१३}चिहुरेहि^{१४} रहिआ परिहीणा जानु-वाहेहि^{१५} ॥ ८९ ॥
 कटि-सिर-नासाहीणा^{१६} कर-चरणविवज्जिया तथा चेव^{१७} ।
 रुहिर-वस-तेल्ल-पूयं मुंचंती^{१८} अहव सलिलं वा ॥ ९० ॥
 अहवइ अग्नि^{१९}फुलिगे^{२०} मुंचंती^{२१} जो^{२२} णिएइ^{२३} परछाया^{२४} ।
 तस्स कुणिज्जह^{२५} एवं आएसं सत्थदिट्ठीए ॥ ९१ ॥

अतिरूपो हि युवोनाधिकमानवर्जितो नूनम् ।

प्रक्षाल्य देहं लिप्यते श्वेतगन्धेन ॥ ८६ ॥

अभिमन्य देहं पूर्वस्थमहीतले वरपुरुषाः ।

दर्शयत तस्य छायां धृत्वाऽऽतुरायेह ॥ ८७ ॥

वक्रामथवाऽर्धामधोमुखां पराङ्मुखान् खलु यदिच्छायाम् ।

पश्यत्यातुरः स द्वौ दिवसौ जीवति निर्भ्रान्तः ॥ ८८ ॥

हसन्तीं रुदतीं धावन्तीमेकचरणामेकहस्ताम् ।

कर्णचिकुरै रहितां परिहीनां जानु-बाहुभिः ॥ ८९ ॥

कटि-शिरस्-नासाहीनां कर-चरणविवर्जितां तथा चैव ।

रुधिर-वसा-तैल-पूयानि मुञ्चन्तीमथवा सलिलं वा ॥ ९० ॥

अथवाऽग्निस्फुलिङ्गान् मुञ्चन्तीं यः पश्यति परच्छायाम् ।

तस्य कुरुतैवमादेशं शास्त्रदृष्ट्या ॥ ९१ ॥

1 P नूनं । * In P this verse is doubly numberd as 85. 2 P पुवुत्तमहिधलंमि । 3 S पुंसो । 4 P छाया । 5 S आउरस्से हु । † In P this verse is numbered as 87. 6 S it is missing. 7 P छाया । 8 S पेच्छइ । 9 S ऊद्धसा । 10 P दा । 11 P जियइ । 12 P निवमंतो । 13 P कण्ण । 14 P चिहुरेहि । 15 S वाहेहि । 16 S णाहीणो । 17 S चव । 18 P तेल्ल । 19 P मुंचंती । 20 P अग्नि is missing. 21 P फुलिगेहि । 22 S मुंचंति । 23 S जा । 24 P तिइइ । 25 P छाया । 26 S कुणेजह ।

हसमाणीह^१ छमास दो दियहा तह य तिणिण^२ चत्तारि ।
 दो इग^३ वरिस छमास^४ एगदिण दुभि^५ वरिसाह^६ ॥ ९२ ॥
 दो दियहा य^७ दिणहं छमासा ती(ते^८)सु पवरंठाणेसु^९ ।
 एय^{१०} दो तिणिण^{११} दिणे तह य दिणह च पचेव^{१२} ॥ ९३ ॥
 लहुमेव तसु दियह^{१३} (तस्स जीय) नायव^{१४} एत्थ^{१५} आणुपुवीए ।
 परछायाए^{१६} नूण^{१७} निदिह^{१८} मुनिवरिदेहि^{१९} ॥ ९४ ॥
 एवविह^{२०} परछाया^{२१} निदिह^{२२} विविहसत्त्वदिहीहि^{२३} ।
 एहि^{२४} छायापुरिस कहिज्जमाण गिसामेह^{२५} ॥ ९५ ॥
 मय-मयण-मायहीणो पुघविहाणेण ज^{२६} गियच्छेह ।
 मती गियंवरजाय^{२७} छायापुरिसो हु सो होह ॥ ९६ ॥
 *समभूमितले^{२८} ठिचा समचरणजुओ^{२९} पलनमुअजुअलो^{३०} ।
 वाहारहिए घम्मे^{३१} विवज्जिए खुदजत्तुहि^{३२} ॥ ९७ ॥

हसन्त्या पण्मासान् द्वौ दिवसौ तथा च त्रींश्वतु ।
 द्व एकवर्षं पण्मासानेकदिन द्वे वर्षे ॥ ९२ ॥
 द्वौ दिवसौ च दिनाष्टकं पण्मासास्तेषु प्रत्यक्षानेषु ।
 एक द्वे त्रीणि दिनानि तथा च दिनार्धं च पञ्चैव ॥ ९३ ॥
 लघ्वेव तस्य जीवितं ज्ञातव्यमत्राणुपूर्व्या ।
 परच्छायाया नूनं निर्दिष्टं मुनिवरेन्द्रे ॥ ९४ ॥
 एवविधपरच्छाया निर्दिष्टा विविधशास्त्रदृष्टिभि ।
 इदानीं छायापुरुष कल्प्यमानं निशामयत ॥ ९५ ॥
 मद-मदन-मायाहीनं पूर्वविधानेन या पश्यति ।
 भर्त्री निजवरच्छाया छायापुरुषं खलु स भवति ॥ ९६ ॥
 समभूमितले स्थित्वा समचरणयुगं प्रलम्बमुजयुगलं ।
 वाधारहिते घर्मे विवर्जिते क्षुद्रजन्तुभि ॥ ९७ ॥

1 S हसमाणहः । 2 P तिहि । 3 S इग । 4 S छमास । 5 S एय^{१०} ।
 6 S दोणि । 7 S वरिसाह । 8 S ज । 9 S पचरं । 10 S एथाणेसु । 11 P
 एज । 12 P तिहि । 13 S पच वा । 14 S सुदियहे । 15 S जेयव । 16 P
 इत्थ । 17 P च्छायाए । 18 P नूण । 19 P निर्दिह । 20 S वरिदेहि ।
 21 P एवविह । 22 P च्छाया । 23 P निर्दिह । 24 P विद्वीह । 25 P इहि ।
 26 P गिसामेह । 27 S ज । 28 P गियं । 29 P च्छाया । * The gap of
 thirteen verses in B stops here and the verses regularly begin in
 B from this onwards 30 B कयमिअले । 31 B समचरणजुओ, S समचरणजुव ।
 32 S लेवभूवजुमवलो । 33 S वाहा । 34 B घम्मे । 35 S खुदजत्ताहि ।

नासगो^१ थणमज्जे^२ गुज्जे^३ चलणंतदेसं^४ गयणयले ।
 भाले^५ छायापुरिसं^६ भणिअं^७ सिरिजिणवरिंदेण ॥ ९८ ॥
 निअछाया^८ गयणयले णिएइ^९ पडिविंविआ^{१०} फुडं^{११} जाम ।
 तावच्चिय^{१२} सो जीवइ^{१३} दिट्ठीए^{१४} विविहसत्थाण^{१५} ॥ ९९ ॥
 जइ^{१६} पिच्छइ^{१७} गयणयले छायापुरिसं^{१८} सिरेण परिहीणं ।
 जस्सत्थे जोइज्जइ सो रोई जियइ^{१९} छम्मासं ॥ १०० ॥
 चलणविहीणे दिट्ठे वरिसंतयं जीविअं^{२०} हवे तस्स ।
 णयणविहीणे दिट्ठे^{२१} वरिसज्जुअं^{२२} निविअप्पेण^{२३} ॥ १०१ ॥
 जाणुविहीणे भणिअं^{२४} इगं वरिसं तह य जंधपरिहीणे ।
 अट्ठावीसं मासे कडिहीणे^{२५} पंचदह ते वि ॥ १०२ ॥
 अट्ठेव^{२६} मुणह मासे हिअयं परिवज्जिएणं^{२७} (०णं) दिट्ठेण ।
 णज्जति^{२८} [य] निविअप्पे^{२९} छ दिअहे^{३०} गुज्जरहिण ॥ १०३ ॥

नासाग्रे स्तनमध्ये गुह्ये चरणान्तदेश-गगनतले ।
 भाले छायापुरुषो भणितः श्रीजिनवरेन्द्रेण ॥ ९८ ॥
 निजच्छायां गगनतले पश्यति प्रतिविम्बितां स्फुटं यावत् ।
 तावदेव स जीवति दृष्ट्या विविधशास्त्राणाम् ॥ ९९ ॥
 यदि प्रेक्षते गगनतले छायापुरुषं शिरसा परिहीनम् ।
 यस्त्यर्थे दृश्यते स रोगी जीवति षण्मासान् ॥ १०० ॥
 चरणविहीने दृष्टे वर्षत्रयं जीवितं भवेत्तस्य ।
 नथनविहीने दृष्टे वर्षयुगं निर्विकल्पेन ॥ १०१ ॥
 जाणुविहीने भणितमेकवर्षं तथा च जङ्घापरिहीने ।
 अष्टाविंशतिं मासान् कटिहीने पञ्चदश तानपि ॥ १०२ ॥
 अष्टैव जानीत मासान् हृदयपरिवर्जितेन दृष्टेन ।
 ह्यायते च निर्विकल्पेन पञ्च दिवसान् गुह्यरहितेन ॥ १०३ ॥

1 S नासगो । 2 S अंगुष्ठे । 3 B चलणंतदेसं; S चलणहेसं । 4 B ताणि उ; P ता निय । 5 B छायापुरिसं; P छायापुरिसं । 6 S भणियं । 7 P नियच्छाया; S णियछाया । 8 P निएइ । 9 B पहिविंविआ; S चडिविंविआ । 10 S फुड । 11 B तामच्चिय; P तावच्चिय । 12 B जोई; S जोइ । 13 S दिट्ठीए । 14 S विविहसत्थाण । 15 S जइ । 16 S पिच्छइ । 17 P छाया । 18 B जिअ; P जीयइ । 19 S वरसं । 20 S जीवियं । 21 B ण लक्खणं; P नलयं । 22 B णज्जइ; P ण जीयइ । 23 S ०जुयं । 24 S णिवियप्पेण । 25 S भणियं । 26 S इयं । 27 S ०विहीणे । 28 S अट्ठेह । 29 S हिययं । 30 S ०परिवज्जिएण । 31 P निज्जति; S णेज्जते । 32 B णिवियप्पे; S णिवियप्पे । 33 B दिअहे; S दिअहे ।

करजुअहीणे जाणह^१ दिवह^२ चउक्क च^३ वाह^४हीणेण ।
 दो^५ दिवहे^६ एणदिण असयरहिएण जाणेह ॥ १०४ ॥
 जइ दीसइ परियुण^७ अगोवगेहि^८ छायावरपुरिस^९ ।
 ता जीवइ बहुकाल इय^{१०} सिद्ध सुणिवरिदेहि^{११} ॥ १०५ ॥
 जच्छउ जीविय^{१२} मरण लाहा-लाह सुहा-सुह तह य ।
 अन्न^{१३} पि ज जि^{१४} कज्ज त जोयह^{१५} छायापुरिसम्मि ॥ १०६ ॥
 एवं छायापुरिसो निदिद्धो^{१६} अन्नसत्त्वदिट्ठीए ।
 रिट्ठ रूप^{१७} सुमिण^{१८} कहिज्जमाणं^{१९} निसामेह^{२०} ॥ १०७ ॥

अथ स्वमानि(?) ।

वात-कफ-पित्तरहिओ^{२१} समघाज^{२२} जो जवेइ^{२३} इय^{२४} मत्त ।
 सुत्तो निसाए^{२५} पेच्छइ^{२६} सुमिणाइ^{२७} ताइ^{२८} पभणेमि ॥ १०८ ॥
 ॐ ह्रीं पण्हसवणे र्दमी स्वाहा ।
 काज्जण अगसोही सिय^{२९} भूषणभूसिओ हु^{३०} भूमीए ।
 जविज्जण इम मत्तं सोवउ सिय^{३१} वत्तपिहियाए ॥ १०९ ॥

करजुगहीने जानीत दिवसचतुष्क च चाहर्हनेन ।
 द्वौ दिवसावेकदिनमसकरहितेन जानीत ॥ १०४ ॥
 यदि दृश्यते परियूणोऽङ्गोपाङ्गैश्छायावरपुरस्य ।
 तर्हि जीवति बहुकालमिति शिष्ट मुनिवरेन्द्र ॥ १०५ ॥
 आस्ता जीवितमरण लाभ मलान् शुभ-अशुभ तथा च ।
 अन्यदपि यदेव कार्यं तत्पश्यत छायापुरस्ये ॥ १०६ ॥
 एव छायापुरस्यो निर्दिष्टोऽन्यशास्त्रदृष्टा ।
 रिष्ट रूप स्वप्न कल्पमान निशामयत ॥ १०७ ॥

अथ स्वप्ना । वात-कफ-पित्तरहितं समघातुर्यो जपतीम मन्त्रम् ।
 सुप्तो निशाया पश्यति स्वप्नास्तान् प्रभणामि ॥ १०८ ॥
 ॐ ह्रीं पण्हसवणे र्दमी स्वाहा ।
 श्रुत्वाऽङ्गशुद्धिं सितभूषणभूपितं खलु भूमौ ।
 जपित्वेम मन्त्रं स्वपितु सितवस्त्रमिहितायाम् ॥ १०९ ॥

1 S करजु^५ । 2 S जा. हिं । 3 B दिवह^२ । 4 BS च । 5 B वाह^४ S चाह^४ ।
 6 B दिवहे । 7 B एण^५ S एय^५ । 8 P परियुज्ज । 9 PS अगोवगेहिं ।
 10 B च्छापवरपुरिसो S छायावरपुरिसो । 11 B ज । 12 BS चरिदेहिं । 13 B
 जीविज्ज^{१२} । 14 S सुण । 15 B ज । 16 P जोजह S जोय । 17 S जेदिद्धो ।
 18 PS भय^{१३} । 19 BS च, P रूप च । 20 S सुमिण । 21 B कहिमाण^{१९} ।
 22 S निसामेह । 23-24 B भित्त-कफ^{२१} । 25 S चरिहियु । 26 B समघाओ, P
 समघाउ । 27 S जवइ । 28 B इ, S य । 29 S निसाए । 30 BP सुमिणाइ ।
 31 B पिच्छए पिच्छए P पिच्छए । 32 B वाए P ताइ । 33 B पण्ण^{२८}, P पण्ण^{२८} ।
 34 B सिज्ज^{२८} । 35 S it is missing 36 S सिज्ज^{२८} ।

उपवास^१-मौनयुक्तो आरम्भविवर्जितो^२ हुं^३ तद्विषये^४ ।
 विकहा-कषायहीणो अञ्छिता^५ तस्मिन् दिवहस्मिन्^६ ॥ ११० ॥
 जातिकुसुमेहिं^७ जविओ^८ सिञ्जइ मंतो हुं दह^९ सहस्सेहिं ।
 एवं^{१०} च होमविहिओ^{११} गुग्गुल-मधुरत्तणं तु ॥ १११ ॥
 दुविहं तु होइ^{१२} सुमिणं देवदकहिअं^{१३} च तह य सहजं^{१४} च ।
 जत्थ जविज्जइ मंतो देवदकहिअं^{१५} च^{१६} तं होइ ॥ ११२ ॥
 इयरं^{१७} मंतविहीणं सिमिणं^{१८} जं^{१९} लहइ को वि णिंभंतं^{२०} ।
 चिंताए^{२१} परिहीणं समधाउसरीरसंठाणो^{२२} ॥ ११३ ॥
 *दुविहं पि एयं^{२३} स्वं कहिज्जमाणं तु तं^{२४} णिसामेहं^{२५} ।
 विविहागमजुत्तीए समासदो^{२६} विविहभंगेहिं^{२७} ॥ ११४ ॥
 †दह वरिसाणि तयद्धं^{२८} छम्मासं तं^{२९} मुणेह दह^{३०} दिवहा^{३१} ।
 जहकमसो नायवं^{३२} सिमिणत्थं^{३३} रयणिपहरेहिं ॥ ११५ ॥

उपवास-मौनयुक्त आरम्भविवर्जितः खलु तद्विषये ।

विकथा-कषायहीन आसित्वा तस्मिन् दिवसे ॥ ११० ॥

जातिकुसुमैर्जपितः सिध्यति मन्त्रः खलु दशसहस्रैः ।

एवं च होमविधितो गुग्गुल-मधुरत्रयैस्तु ॥ १११ ॥

द्विविधस्तु भवति स्वप्नो देवताकथितश्च तथा च सहजश्च ।

यत्र जप्यते मन्त्रो देवताकथितश्च स भवति ॥ ११२ ॥

इतरो मन्त्रविहीनं स्वप्नं यं लभते कोऽपि निर्भ्रान्तम् ।

चिन्तया परिहीनं समधातुशरीरसंस्थानः ॥ ११३ ॥

द्विविधमप्येकरूपं कथ्यमानं तु तं निशामयत ।

विविधागमयुक्तया समासतो विविधभङ्गैः ॥ ११४ ॥

दश वर्षाणि तदर्थं पञ्चासांस्तं जानीत दश दिवसान् ।

यथाक्रमं ज्ञातव्यः स्वप्नार्थो रजनीप्रहरैः ॥ ११५ ॥

- 1 B उपवासा । 2 B °ववज्जितु; S °विवज्जितु । 3 B it is missing. S तह ।
 4 B तद्विषये; S दिवसे । 5 BP अञ्छिता । 6 B दिवहस्मिन् । 7 S जविओ ।
 8 B हुं । 9 P एयं । 10 S °जविओ । 11 S गुग्गुल° । 12 S it is missing.
 13 B देविद°; P देवय° । 14 S °कहिअं । 15 S सहयं । 16 B देविद°; P देवय° ।
 17 B °कहिअ । 18 B व । 19 B इयरं । 20 B सुमिणं । 21 B ज । 22 P
 निंभंतं । 23 B चिंताए; S चेताए । 24 S समधाज° । 25 BP °संठाण । * In
 B this verse is doubly numbered as 112. 26 B एअ° । 27 B त ।
 28 B णिसामेह; P निसामेह । 29 B विविहागुम° । 30 BP समासजो । 31 S
 °भंगेहि । † In B 113 and 114 are missing and this verse is numbered
 as 115. 32 S तद्धं । 33 S it is missing 34 B द; S त । 35 B दिवहा;
 S दिवहा । 36 S जेयत्थं । 37 B समिणत्थं; S सेविणत्थं ।

कर-चरण-जातु-मत्थय-जघ^१-सय-उयर^२वज्जिथा पडिमा ।
 जो रयणी^३ पसुतो^४ जिय^५जए^६ जिनवरिंदस्स ॥ ११६ ॥
 अह जो जस्स य^७ भत्तो सो(स) हवे(वव)^८ देवस्स निविअप्पेण^९ ।
 छत्ते^{१०} (उत्त) परिवार^{११} वा^{१२} तस्स फल तं निसामेह^{१३} ॥ ११७ ॥
 *कर मगे चउमास^{१४} चरणेहिं मुणिज्ज तिणिण^{१५} वरिसाह^{१६} ।
 जातुंविहीणे वरिस सीसम्मि य^{१७} पच्च दिवहाह^{१८} ॥ ११८ ॥
 जघासु दुणिण^{१९} वरिस असयंमंगम्मि^{२०} एयंमास तु ।
 उयरंविणासे दिट्ठे^{२१} पडिमाए अट्ठ मासे य^{२२} ॥ ११९ ॥
 छत्तस्स^{२३} रायमरण भगे दिट्ठम्मि^{२४} होह^{२५} निम्भतो^{२६} ।
 परिवारस्स^{२७} य मरण णिअच्छि^{२८} होह^{२९} परिवारे^{३०} ॥ १२० ॥
 एव^{३१} नियडा-नियड^{३२} णाउ^{३३} देवादिआहं परिवार ।
 देविमहवाहण^{३४} कुणेह^{३५} इह^{३६} अस्ति आपस ॥ १२१ ॥

कर-चरण-जातु-मत्थय-जघा-मत्थय-उदरवर्जिता प्रतिमाम् ।

यो रजन्या प्रसुप्त पश्यति जिनवरेन्द्रस्य ॥ ११६ ॥

अथ यो यस्य च भक्त स भवति देवस्य निर्विकल्पेन ।

छत्र परिवार वा तस्य फल तन्निज्ञाभयत ॥ ११७ ॥

करभङ्गे चतुरो मासाश्चरणैर्जानीत त्रीणि वर्षाणि ।

जातुविहीने वर्षं क्षीर्ये च पञ्च दिवसान् ॥ ११८ ॥

जघासु द्वे वर्षेऽसकभङ्ग एक मास तु ।

उदरविनारो दृष्टे प्रतिमाया अष्ट मासाश्च ॥ ११९ ॥

छत्रस्य राजमरण भङ्गे दृष्टे भवति निर्भ्रान्तम् ।

परिवारस्य च मरण दृष्टे भवति परिवारे ॥ १२० ॥

एव निकट-अनिकट ह्यात्वा देवादिकादिपरिवारम् ।

देवीमलयवादिना करोतीह क्षटित्वादेशम् ॥ १२१ ॥

1 BP जघ^१ । 2 B उदर^२ । 3 P रयणीह । 4 S सुत्तो । 5 B निमज्जपु ।
 P नियज्जपु । 6 S पय । 7 P निविअ पेण, S निविअप्पेण । 8 S छत्त । 9 S
 परिवार । 10 S जुवा । 11 S निसामेह । * In B this verso and the next
 one are interchanged 12 P चउमास । 13 P तिप्पि । 14 S परिसाह ।
 15 S जाणु । 16 P उ । 17 S दिवहाह । 18 P दुत्ति, S दुत्ति । 19 B असय ।
 20 S णिगम्मि । 21 P एण । 22 B उदर^२, P ऊदर^२ । 23 B दट्ठे । 24 P अ ।
 25 B छत्तसय । 26 P दिट्ठि । 27 B होह । 28 S निम्भतो । 29 B परिकरस्स ।
 30 P नियच्छि, S नियच्छि । 31 B होह । 32 S परिवारे । 33 S it is
 missing 34 S नियडाणियड । 35 P नाउ, S णातु । 36 B देवदआह, S
 देवदआकरे । 37 P आहण, S आहण । 38 S कुणेयदि । 39 B इह ।

जइ सुमिणम्मि विलिज्जइ^१ खज्जइ काएहिं अहव गिद्धेहिं ।
 अहवा कुणेइ^२ छदी मासजुयं^३ जीवए^४ सो^५ हु^६ ॥ १२२ ॥
 दक्खिणदिसाए^७ णिज्जदि^८ महिसं-खरो-ट्टेहिं^९ जो^{१०} हुं सुमिणम्मि^{११} ।
 धय-तिल्लेहिं विलित्ते^{१२} मासिकं^{१३} सो हु^{१४} जीवेइ ॥ १२३ ॥
 रवि-चंदाणं^{१५} गहणं अहवा भूमीइ^{१६} णियइ^{१७} पडणं वा ।
 जो सुमिणम्मि^{१८} णियच्छइ^{१९} सो जीवइ समहिअं^{२०} मासं ॥ १२४ ॥
 *कर-चरणतलं च तथा पक्खालिअ^{२१} लायिऊण लक्खरसं ।
 निष्वाविअ^{२२} धुप्पं तो लहु फिट्ठइ^{२३} जाण सत्तदिणं ॥ १२५ ॥
 कसणपुरिसेहिं^{२४} णिज्जइ^{२५} सुमिणम्मि^{२६} य^{२७} कट्ठिऊण गेहाओ^{२८} ।
 'सो^{२९} जण^{३०} इक्कमासं जीवइ णत्थि^{३१} त्ति^{३२} संदेहो ॥ १२६ ॥
 †जो भिज्जइ सत्थेणं खम्मं^{३३} सत्थेण^{३४} अहवइ मरेइ ।
 सो जीवइ धीस दिणे सिमिणंमि^{३५} रसादले^{३६} जाओ ॥ १२७ ॥

यदि स्वप्ने विलीयते खाद्यते काकैरथवा गृध्रैः ।

अथ वा करोति छर्दि मासयुगं जीवति स तु ॥ १२२ ॥

दक्षिणदिशायां नीयते महिष-खर-उष्ट्रैर्यः खलु स्वप्ने ।

धृत-तैलैर्विलित्ते मासेकं स तु जीवति ॥ १२३ ॥

रवि-चन्द्रयोर्ग्रहणमथवा भूमौ पश्यति पतनं वा ।

यः स्वप्ने पश्यति स जीवति समविकं मासम् ॥ १२४ ॥

कर-चरणतलं च तथा प्रक्षाल्य लायित्वा लाक्षारसम् ।

निष्पाद्य धूपं ततो लघु भ्रंशते जानीहि सप्त दिनानि ॥ १२५ ॥

कृष्णपुरुषैर्नीयते स्वप्ने च कृक्षा गेहात् ।

स पुनरेकं मासं जीवति नास्तीति सन्देहः ॥ १२६ ॥

यो मिथते शस्त्रेण शस्त्रेण च म्रियते ।

स जीवति विंशति दिनानि स्वप्ने रसातले यातः ॥ १२७ ॥

1. S विणिज्जइ । 2 B कुप्पेइ । 3 B °जुअं । 4 S जीवय । 5 S स्तो । 6 BP-ड ।
 7 S दक्खिण° । 8 P °दिसाइ । 9 B निअइ, P नियइ । 10 S महिसु° । 11 S
 °खरोट्टेहिं । 12 P ड । 13 P सुमिणंभि; S सुमिणंते । 14 P विलित्तो । 15 S
 मासेकं । 16 B ड; P हु । 17 P °चंदाण । 18 BS भूमीए । 19 B it is
 missing. P होइ । 20 S सुमिणंभि । 21 B निअच्छइ, P नियच्छइ । 22 B सहिअं;
 S समहियं । * This verse is missing in S. 23 P पक्खालिय । 24 P
 निष्वाविय । 25 B फिट्ठ । 26 BP °पुरिसेहिं । 27 P निज्जइ । 28 S सुमणम्मि ।
 29 B अ । 30 S गेहात्तु । 31 S सा । 32 S जण । 33 S एक्क° । 34 BP
 नत्थि । 35 B it is missing. † This verse is not to be found in S.
 36 P वोज्झं । 37 P सत्तेण । 38 P सुमिणम्मि । 39 P रसातले ।

सिमिणम्मि^१ अ^२ णचतो^३ णिज्जइ^४ वधेवि^५ रत्तकुसुमाइं^६ ।

कालदिसाए जीवइ^७ मासिकं^८ सो जुड मडओ^९ ॥ १२८ ॥

रुहिर-वस-पूअं-तयं-घय-तिलेहि^{१०} य^{११} पूरियाइ^{१२} गत्ताए^{१३} ।

जो हु णिबुडइ^{१४} सुमिणे मासिकं^{१५} जीवए सो दु^{१६} ॥ १२९ ॥

इदि^{१७} भणिअं^{१८} सुमिणत्थं^{१९} निदिदं^{२०} जेम^{२१} पुवत्तरीहि ।

पचत्तत्थं रूपत्थं कहिज्जमाण निशामेइ^{२२} ॥ १३० ॥

ज दीसइ दिदीए रिट्ठं अह कि पि तस्सं ए णूणं^{२३} ।

तं भजइ^{२४} पचत्तत्थं^{२५} रिट्ठं से देवपरिहीण ॥ १३१ ॥

सपलदिसाउ णियच्छइ^{२६} हरिहरिया^{२७} एत्थं^{२८} सो लहु^{२९} मरइ^{३०} ।

सेयं^{३१} भणेइ पीयं^{३२} दियइत्तय जीवए सो दु^{३३} ॥ १३२ ॥

स्वप्ने च मृत्युभीयते यद्वा रक्तकुसुमानि ।

कालदिशायाजीवति मासैकं स स्फुटं मृतक ॥ १२८ ॥

रुधिर-वसा-पूय-त्वच्-घृत-वैलैश्च पूरिताया गतायाम् ।

य सलु निमज्जति स्वप्ने मासैकं जीवति स तु ॥ १२९ ॥

इति भणितं स्वप्नार्थो निदिष्टो यथा पूर्वसूरिभिः ।

प्रत्यक्षं रूपत्वं कथ्यमानं निशामयत् ॥ १३० ॥

यद् दृश्यते दृष्ट्या रिष्टमथ किमपि तस्यैव नूनम् ।

तद् भण्यते प्रत्यक्षं रिष्टं तस्य देवपरिहीनम् ॥ १३१ ॥

सकला दिशः पश्यति हरिहरितोऽत्र स लघु म्रियते ।

श्वेतं मणति पीतं दिवसत्रयं जीवति स तु ॥ १३२ ॥

- 1 P सुमिणमि । 2 S य । 3 P नचतो । 4 P निज्जइ । 5 S वधेवि । 6 S कुसुमाइ । 7 S जीव । 8 S मासैकं । 9 S मरइ । 10 B वधेवि, S वधेवि । 11 P तह, S तहा । 12 S तिलेहि । 13 B अ । 14 B मरियाइ, P पूरियाइ । 15 S गत्ताइ । 16 B निबुडइ, P निवडइ । 17 S मासैकं । 18 BP उ । 19 P इइ । 20 S मणिय । 21 P सिमणत्थ, S सिमिणत्थ । 22 S निदिदं । 23 B जेम, 1 P जहा । 24 S निशामेइ । 25 S तय । 26 B नूण । 27 B मरइ, S मणिय । 28 S पचत्तत्थं । 29 B निज्जइ, P निज्जइ । 30 B हरिहरिया । 31 P इत्थं । 32 BS लहु । 33 B मरइ । 34 B सेयं । 35 B पीयं । 36 B दियइ । 37 BP उ ।

समधाउ^१(०ऊ) वि^२ण^३ गेणहइ^४ सुगंधं^५गंधं^६ सया^७ णरो^८ जो दु^९ ।
 दिण^{१०}सत्ताएण^{११} मच्चू^{१२} णिदिट्ठो^{१३} तस्स णियमेण^{१४} ॥ १३३ ॥
 ण^{१५} हुदीसइ^{१६} सरि^{१७}(०सि)सूरो^{१८} मेरुवि^{१९}यं चलेइ वि^{२०}यसए^{२१} वयणं ।
 सासं मुएइ सीयं^{२२} लहु मरणं तस्स निर्दिट्ठं^{२३} ॥ १३४ ॥
 इय^{२४} कहियं^{२५} पच्चक्खं लिं^{२६}गं च भणिज्जमाणयं सुणह ।
 बहुभेय^{२७}सत्थदिट्ठं दुवि^{२८}यप्पं^{२९} तं पि णियमेण^{३०} ॥ १३५ ॥
 पढमं सरीरविषयं विदियं^{३१} च जलाइ^{३२}दंसणे दिट्ठं ।
 जाणेह^{३३} लिंगरि^{३४}ट्ठं निर्दिट्ठं^{३५} मुनिवरिंदेहि^{३६} ॥ १३६ ॥
 पक्खालित्ता देहं संलेवि^{३७}यं चंदणेण सहिमेण ।
 मंतेण मंतिज्जणं पुण जोयह^{३८} वरतणुं तस्स ॥ १३७ ॥

समधातुरपि न गृह्णाति सुगन्धगन्धं सदा नरो यस्तु ।

दिनसप्तकेन मृत्युर्निर्दिष्टस्तस्य नियमेन ॥ १३३ ॥

न खलु दृश्यते शरी सूर्यो मेरुरिव चलति विकसति वदनम् ।

श्वासं मुञ्चति शीतं लघु मरणं तस्य निर्दिष्टम् ॥ १३४ ॥

इति कथितं प्रत्यक्षं लिङ्गं च भण्यमानं शृणुत ।

बहुभेदशास्त्रदिष्टं द्विविकल्पं तदपि नियमेन ॥ १३५ ॥

प्रथमं शरीरविषयं द्वितीयं च जलादिदर्शने दिष्टम् ।

जानीत लिङ्गरिष्टं निर्दिष्टं मुनिवरैर्न्द्रैः ॥ १३६ ॥

प्रक्षाल्य देहं संलिप्य चन्दनेन सहिमेन ।

भजेण भजयित्वा पुनः पश्यत वरतनुं तस्य ॥ १३७ ॥

- 1 B समधाउ; S गंधाहु । 2 B च । 3 B गे; S णं । 4 B गिणहइ; P गिन्हइ ।
 5 B सुगंधं । 6 B it is missing. S गंधस्त । 7 S या । 8 P नरो । 9 B
 दुहइ; P उ । 10 B दिन° । 11 S °सत्ताएण । 12 S मिच्चू । 13 P निदिट्ठो; S निदिट्ठं ।
 14 B निअमेण; P नियमेण । 15 P न । 16 B इसइ । 17 BP it is missing.
 18 B सूरोदिआ; P सूरोविअ । 19 BP मेरु । 20 B विअ । 21 B विअसए ।
 22 B सिअं । 23 S निदिट्ठं । 24 B इअ । 25 B कहिअं । 26 S लिं ।
 27 S बहु° । 28 B °भेअ° । 29 B दुविअप्पं । 30 B निअमेण; P नियमेण ।
 31 B विहियं; P विइयं । 32 B जलाइ° । 33 BS जाणेइ । 34 S निदिट्ठं । 35 S
 °वरिंदेहि । 36 B संलेविअ । 37 P जोअह; S जो ।

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा ।

लग्नाति भविष्याजो^१ जस्त पयत्तेण^२ सयलंअगेसु ।

सो जीवह^३ छम्मास^४ इय^५ भणिअ^६ मुणिवरिदेहि ॥ १३८ ॥

न^७ हु सुणह^{१०} सत^{११}सद् दीवयं^{१२}घ च णेव^{१३} गिणहेह^{१४} ।

सो जिअह^{१५} सत्त दिवहे^{१६} इय^{१७} कहिअ^{१८} मरणकंडीए ॥ १३९ ॥

सिहि^{१९} चदयां^{२०} णी पिच्छ^{२१} सुधव^{२२}लकुसुमाह^{२३} भणह^{२४} रत्ताह^{२५} ।

ण^{२६} गिएह^{२७} तुंगछाया^{२८} लहु मरण तस्स निर्दिह^{२९} ॥ १४० ॥

जीहा जल न^{३०} मेलह^{३१} ण^{३२} [य] सुणह^{३३} रस्स ण^{३४} फासए^{३५} अगं^{३६} ।

सो जीवह^{३७} सत्त दिणे^{३८} गुञ्जे जो खिवह^{३९} नियह^{४०}त्य ॥ १४१ ॥

पिच्छेह^{४१} अण्णवण्णं^{४२} पदीवयंसिहाए^{४३} सो^{४४} हुं गयजीवो^{४५} ।

दाहिणदिसाह^{४६} छाया^{४७} णं पेच्छए^{४८} णियंसरीरस्स ॥ १४२ ॥

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा । लग्नाति भविष्यायस्य प्रयत्नेन सकलाङ्गेषु ।

स जीवति पण्मासानिति भणिव मुनिवरेन्द्रे ॥ १३८ ॥

न तल्लु शृणोति स्वतनुशब्द दीपकग म च नैव गृह्णाति ।

स जीवति सप्त दिवसानिति कथित मरणकण्डिकायाम् ॥ १३९ ॥

शित्ति-चन्द्रकौ न पश्यति सुधवलकुसुमानि भणति रत्नानि ।

न पश्यति तुङ्गच्छाया लघु मरण तस्य निर्दिष्टम् ॥ १४० ॥

जिह्वा जल न मेलयति न च जानाति रस्स न स्पृशत्यङ्गम् ।

स जीवति सप्त दिनानि गुह्ये य क्षिपति निजहस्तम् ॥ १४१ ॥

पश्यत्यन्यवर्णं प्रदीपशिराया स तल्लु गतजीव ।

दक्षिणदिशाया छाया न पश्यति निजशरीरस्य ॥ १४२ ॥

1 BP लक्ष्मी । 2 In S there are ह्रीं ह्रीं क्ष before स्वाहा । 3 B भविष
भाजो । 4 B पदात्तेण । 5 PS समलं । 6 P चम्मास । 7 B इय । 8 S
भणिय । 9 S लहु । 10 S सुणसु । 11 B सवणं । 12 BS दीवह । 13 P
नेव । 14 P गिहेह । 15 P जीवह, S जियह । 16 B दिअहे, S दिवह । 17 B
इय । 18 S कहिय । 19 B सहिं । 20 B चदिया, S चदण । 21 S णो ।
22 S पेच्छह । 23 B सुजलनं, P सुदलनं । 24 B कुसुमाह, P कुसुमाह ।
25 S रत्ताह । 26 P न । 27 P गिएह । 28 B तुंगछाया, P तुंगछाया ।
29 S निर्दिह । 30 S ण । 31 P न । 32 P न । 33 S दीसए । 34 B
अग, S अह । 35 B दिण । 36 B लिअं, S णियं । 37 BP पिच्छह । 38 B
अणवण, P अण च वण । 39 P पद्दं, S दीवं । 40 S ण । 41 B ह, S जो ।
42 S गयजीवो । 43 BP दिसाए । 44 P छाया । 45 P न । 46 BP
पिच्छह । 47 B लिअं, P णियं ।

जुण्ण(जाणु^१)य^२पमा^३ण^४तो^५ए^६ रोइ^७(ई) मंतेवि णिय^८मुहं णिय^९इ ।
 ण^{१०} हु पिच्छइ^{११} जो सम्मं छम्मासं सो हु^{१२} जीवेइ ॥ १४३ ॥
 समज्जिऊण^{१३} सयमवि^{१४} वरतं वय^{१५}मायणं सुरमणीयं^{१६} ।
 अहिमंति^{१७} तिहेणं^{१८} णिय^{१९}मुहं णिअइ^{२०} संज्ञाए^{२१} ॥ १४४ ॥
 उवरम्मि^{२२} देविवत्थं^{२३} पच्छा पुणं झंपिऊणं^{२४} कुंडीए ।
 तस्सुवरि^{२५} देविजावं^{२६} सयमेवं जाइकुसुमेहिं ॥ १४५ ॥
 कारेवि खीरभोजं^{२७} भूमिसयणेण वंभसहिण ॥
 धरिऊण आउरं^{२८} पुणं^{२९} पहाय^{३०}वेलाए^{३१} लोयेजा^{३२} ॥ १४६ ॥
 जइ पिच्छइ^{३३} ण^{३४} हु वयणं मज्जे^{३५} तिहस्स^{३६} आउरो नूणं^{३७} ।
 सो जीवइ छम्मासे^{३८} इइ^{३९} भणिअं^{४०} दुविहंवरलिङ्गं ॥ १४७ ॥
 नाणांभेयविभिन्नं^{४१} पण्हं^{४२} सत्याणुसारंदिट्ठीए ।
 णिसुणह^{४३} भणिज्जमाणं रिट्ठं उदेसमित्तेण ॥ १४८ ॥

जलुकप्रमाणतोये रोगी मन्त्रयित्वा निजमुखं पश्यति ।

न खलु पश्यति यः सम्यक् पण्मासान् स खलु जीवति ॥ १४३ ॥

सम्मार्य स्वयमपि वरताम्रभाजनं सुरमणीयम् ।

अभिमन्त्रय तैलेन निजमुखं पश्यति सन्ध्यायाम् ॥ १४४ ॥

उपरि देवीवत्सं पश्चात्पुनराच्छाद्य कुण्ड्याः ।

तस्योपरि देवीजापं स्वयमेव जातिकुसुमैः ॥ १४५ ॥

कारयित्वा क्षीरभोज्यं भूमिशयनेन ब्रह्मसहितेन ।

धृत्वाऽऽतुरं पुनः प्रभातवेलायां लोकयेत् ॥ १४६ ॥

यदि प्रेक्षते न खलु वदनं मध्ये तैलस्यातुरो नूनम् ।

स जीवति षण्मासानिति भणितं द्विविधवरलिङ्गम् ॥ १४७ ॥

नानाभेदविभिन्नं ग्रन्थं शास्त्रानुसारदृष्ट्वा ।

निश्च्युत मण्यमानं रिष्टमुद्देशमात्रेण ॥ १४८ ॥

1 P जुणयं; S जणुयं । 2 BS पमायं । 3 S भोय । 4 B णिअं; P नियं । 5 B णिअइ; P नियइ । 6 P न । 7 S पेच्छइ । 8 S हु । 9 P समज्जिऊण; S सम्मज्जिऊण । 10 S सुयमवि । 11 S रत्तंवयं । 12 B सुरमणीयं । 13 B अहिमंतिअ । 14 S तेलेणं । 15 B णिअं, P नियं । 16 P नियइ; S णिय । 17 P सज्ज्ञाए; S संस्साय । 18 B उवरम्मि । 19 B देविवत्थ, S देववत्थं । 20 S संपिऊण । 21 S तस्सवदि । 22 B देइजाव; S देवजावं । 23 P भुजं । 24 B आउरं; P आयरं । 25 S चिय । 26 B पहाए; S पहाव । 27 B वेलाए; S वेलाप । 28 B लोइज; P लोविज । 29 S पेच्छइ । 30 P न । 31 S गज्जं । 32 S तेलस्स । 33 S नूणं । 34 B छम्मास; S छम्मासं । 35 S it is missing here. 36 S भणियं । 37 S दुविहं । 38 S नाणां । 39 B भयं । 40 B विभिन्नं; S विभिण । 41 P पण्हं । 42 P णुसारं । 43 P णिसुणह ।

अगुलि तह आलत्तय^१ गोरोयण^२ पण्ह^३ अक्खरेसु^४ उणं ।
 अक्खर^५ होरा लग्ग अट्ठवियप्प^६ हवे पण्हं^७ ॥ १४९ ॥
 सयअट्ठोत्तरजविज^८ मत्त वरमालई^९ कुसुमेहि^{१०} ।
 जिणवद्धमाणं^{११} पुरओ सिज्झइ मतो ण^{१२} सदेहो ॥ १५० ॥
 ॐ ह्रीं अहं^{१३} नमो^{१४} अरहताण^{१५} । ह्रीं^{१६} अवतर २ स्वाहा ॥
 अहिमति^{१७} मत्तेण दाहिणहत्थस्स तज्जणी पूण^{१८} ।
 सयवार दिट्ठुपरि धरेह^{१९} कि जपिए^{२०} वट्ठवे ॥ १५१ ॥
 पुणं^{२१} जोयावह^{२२} भूमी रविविव जो णिए^{२३} भूमीए^{२४} ।
 सो जीवइ छम्मास^{२५} अगुलि^{२६} पण्हं^{२७} समुदिट्ठ ॥ १५२ ॥
 अहिमति^{२८} सयवार^{२९} कसयवरमायणम्मि^{३०} आलत्त ।
 इगवण्णागोमएण^{३१} अट्ठहि^{३२} सएण जविजण^{३३} ॥ १५३ ॥
 पक्खालियं^{३४} करचरणादी^{३५} जदि^{३६} पुण आउरस्स सम(स)^{३७} लेवे^{३८} ।
 * [x x x x x] ॥ १५४ ॥

अङ्गुल्या तथाऽलङ्ककेन गोरोचनया प्रभाक्षरै पुन ।

अक्षरहोपालभैरष्टविकल्पो भवेत्प्रभ ॥ १४९ ॥

अष्टोत्तरशतजपितो मन्त्रो वरमालसा कुसुमे ।

जिनवर्धमानपुरत सिध्यति मन्त्रो न सन्देहः ॥ १५० ॥

ॐ ह्रीं अहं नमो अरहन्ताण । ह्रीं अवतर २ स्वाहा ॥

अभिमुख्य मन्त्रेण दक्षिणहस्तस्य तर्जनीं नूतम् ।

शतवार दृष्टुपरि धरत कि जल्पितेन बहुना ॥ १५१ ॥

पुनर्दर्शयत भूमिं रविविम्ब य पश्यति भूमौ ।

स जीवति पञ्चमासान्कुलिप्रभं समुदिष्ट ॥ १५२ ॥

अभिमुख्य शतवार काश्यवरमाजनेऽलङ्कम् ।

एकवर्णागोमयेनाष्टाधिकशतेन जपित्वा ॥ १५३ ॥

प्रक्षाल्य करचरणादीन् यदि पुनरातुरस्य सलेपयेत् ।

[x x x x] ॥ १५४ ॥

1 B गोरोयण । 2 P पण्ह S पण्ह । 3 S अक्खरेस । 4 P it is missing here S अक्खर । 5 B ० विअ प । 6 B ण्ह, P पण्ह । 7 S समेयेट्ठोत्तरजविय । 8 P ० मालइइ S ० मालइइ । 9 S कुसुमेहि । 10 S ० वट्ठमाण । 11 P न । 12 B अहत् S it is missing 13 S it is missing 14 B अरिहताण । 15 S it is missing 16 S अहियमति । 17 P नूण । 18 S धरेहि । 19 S जपिये । 20 S अण । 21 B जोयावह । 22 B णिए P नियएइ । 23 B भूमिइ । 24 P छम्मास । 25 B अगुली । 26 B ० पुण्ह P ० पण्ह । 27 B अहिमतेज । 28 B सयवीर । 29 B ० मायणमि । 30 B इगव । P इगवच । 31 P ० गोमएण । 32 B अट्ठहिअ । 33 B जविजण, S विदूण । 34 B पक्खालिअ । 35 B ० णादि, P ० णाइय । 36 P जइ S यत्ति । 37 B समलेवो । * See Notes

पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स^१ ।
 पक्खालिय^३ करजुअलं^४ चिंतह दिणं-मास-वरिसाई^६ ॥ १५५ ॥
 पणरह^७ वामकरम्मि य^८ पणरह^९ चिंतह दाहिणे हत्थे ।
 सुकं पक्खं^{१०} वामे तह चिंतह दाहिणे कसणं ॥ १५६ ॥
 पडिवयं^{११}आइदिणाई^{१३} उभयकरेसु[य] कणिट्ठिआईसु^{१५} ।
 चित्ते^{१६} जह^{१७} पयडाई^{१८} रेहाणुवरिं पयत्तेण ॥ १५७ ॥
 करजुअलं^{२०} उवट्ठिअ^{२१} पच्छा गोरोयणाई^{२२} दिवाए^{२३} ।
 अहिमंतिय सयवारं पच्छा जोएह^{२४} करजुअलं^{२६} ॥ १५८ ॥
 जत्थ करे अह^{२७} पध्वे जत्तिअंमिता^{२८} य^{३०} कसणविंदू य^{३२} ।
 तत्तिय^{३३} दिणाई^{३४} मासां वरिसाई^{३५} जिएह^{३६} सो^{३७} मणुओ ॥ १५९ ॥
 रोयगहियस्स^{३८} कोई जइ पुच्छइ तो चएवि^{३९} तं वयणं ।
 काराविज्जइ^{४०} पण्हं^{४१} इयमंतं तंमुहे जविउं^{४३} ॥ १६० ॥

प्रथमं गोमूत्रेण पुनरपि क्षीरेण रोगगृहीतस्य ।
 प्रक्षाल्य करयुगलं चिन्तयत दिन-मास-वर्षाणि ॥ १५५ ॥
 पञ्चदश वामकरे च पञ्चदश चिन्तयत दक्षिणे हस्ते ।
 शुक्लं पक्षं वामे तथा चिन्तयत दक्षिणे कृष्णम् ॥ १५६ ॥
 प्रतिपदादिदिनान्युभयकरयोश्च कनिष्ठिकादिषु ।
 चिन्तयेद्यथाप्रकटानि रेखाणामुपरि प्रयत्नेन ॥ १५७ ॥
 करयुगलमुद्धृत्य पञ्चाद्गोरोचनया दिव्यया ।
 अभिमन्त्र्य सतवारं पञ्चात्पश्यत करयुगलम् ॥ १५८ ॥
 यत्र करेऽथ पर्वणि यावन्मात्राश्च कृष्णविन्दवश्च ।
 तावन्ति दिनानि मासानि वर्षाणि जीवति स मनुजः ॥ १५९ ॥
 रोगगृहीतस्य कोऽपि यदि पृच्छति तदा त्यक्त्वा तद्वचनम् ।
 कार्यते प्रश्न इमं मन्त्रं तन्मुखे जपित्वा ॥ १६० ॥

1 B रोअं । 2 B गहियस्स । 3 B पक्खालिअ । 4 S ०जुवलं । 5 B दिणपक्खं; P दिणे । 6 S ०वरिसाई । 7 P पनरह । 8 B अ । 9 P पनरह । 10 S इकं । 11 S पडिवयं । 12 S ०आयं । 13 B ०दिणाईं; S दिणेइ । 14 P उयहं; S उहयं । 15 P कणिट्ठयाईसु; S कणिट्ठयाइसु । 16 B चित्तेह; S चित्तिजइ । 17 B जं; S it is missing. 18 S पयडायं । 19 B रेहाणुं । 20 S ०जुवलं । 21 P उवट्ठिय; S उवट्ठिय । 22 B गोरोअणाए, S गोरोयणे । 23 BS दिवाए । 24 S जोवेह । 25 P It is missing. 26 S ०जुवलं । 27 S जहजह । 28 P जत्तियं; S जेत्तियं । 29 S ०मत्ता । 30 B it is missing. 31 P कसणिं । 32 B it is missing. 33 B तत्तिअ; S तेत्तिय । 34 BP दिणाईं । 35 S मासां । 36 B जिएहं; P जीएह । 37 B it is missing. 38 B रोगट्ठियस्स । 39 B वयणि । 40 S पुणु कारिजइ । 41 P पण्हं । 42 B इअं । 43 P जविओ; S जविउ ।

ॐ ह्रीं वद वद वाग्वादिनी सत्यं ह्रीं स्वाहा ॥
 अक्षरपिण्डं विउण मायापिण्डं च^३ चउगुण किचा ।
 मूलसरेहि^४ य^५ भाओ^६ मरइ समे जियइ^७ विसमेसु ॥ १६१ ॥
 दूअक्षरइ^८ दूणइ^९ भाय^{१०} लोएहि^{११} देह पुण^{१२} तेसु ।
 जीवइ^{१३} विसमेण^{१४} रोई समेसु^{१५} मरणं च सुण्णेण^{१६} ॥ १६२ ॥
 अ-क-च-ट-त-प-य-स^{१७} वर्गा^{१८} आयाण सकमो हु वर्गेहि ।
 धय^{१९}-अग्नि^{२०}-सीह-साणी-वसह^{२१}-खर-गाय^{२२}-द्व^{२३}-जुता^{२४} य ॥ १६३ ॥
 जलिया^{२५} लिगिय^{२६} दहा^{२७} सताया हुंति^{२८} एत्थ^{२९} नियमेण^{३०} ।
 चउमेया^{३१} नायद्या^{३२} ते आया सत्यदिहीए ॥ १६४ ॥
 आलिगिया^{३३} य पुरओ^{३४} मुक्का दहा य^{३५} रविजुया^{३६} जलिया ।
 सेसाया पुण सता समरेहगया तहचेव^{३७} ॥ १६५ ॥
 द^{३८}-गाय-वसह-रासह-हुअवह^{३९}-हरि-रखोह^{४०}(?)-साणता ।
 दो दो आय सवाया णायद्या^{४१} ते पयत्तेण ॥ १६६ ॥

ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥
 अक्षरपिण्डं द्विगुण मायापिण्डं च चतुर्गुणं कृत्वा ।
 मूलस्वरैश्च भागो भ्रियते समैर्जावति विपसै ॥ १६१ ॥
 व्यक्षराणि(?) द्विधाकृत्य भागं लोकेर्दत्तं पुनस्तेषु ।
 जीवति विपमेण रोगी समैर्मरणं च शून्येन ॥ १६२ ॥
 अ-क-च-ट-त-प-य-शा वर्गा आयाणा सङ्क्रम खलु वर्गे ।
 ध्वज-अग्नि-सिंह-स्वान-वृषभ-स्तर-गज काकयुक्ताश्च ॥ १६३ ॥
 ज्वलिता आलिङ्गिता दग्धा शान्ता आया भवन्त्यत्र नियमेन ।
 चतुर्भेदा ज्ञातव्यास्त आया शास्त्रदत्ता ॥ १६४ ॥
 आलिङ्गिताश्च पुरतो मुक्त्वा दग्धाश्च रविजुताञ्जलितान् ।
 शेषायान्पुन शान्तान् समरेसागतास्तथा चैव ॥ १६५ ॥
 काक-गज-वृषभ-रासभ-हुतवह-हरि-रक्षौघ(?) -आनान्ता ।
 द्वौ द्वावायौ सपादौ ज्ञातव्यौ तौ भ्रयत्तेन ॥ १६६ ॥

- 1 S अक्षरं । 2 PS विउण । 3 S it is missing 4 B मूलसरेहिं । 5 B अ ।
 6 S भाओ । 7 B जिअइ P जीयइ । 8 S दूअक्षरइ । 9 P दूह । 10 S भाइ ।
 11 S लेपहि । 12 S पुणु । 13 B जीइह । 14 BP इमेण । 15 S समेण ।
 16 P मुक्के । 17 B यत्ता । 18 B वर्णन, P वज्जी । 19 P धय S धाय ।
 20 B भग्नी । 21 S साणे । 22 S विसह । 23 S हय । 24 B वगय S खर ।
 25 P दप S दह । 26 S जत्ता । 27 B जलिया, S जलिय । 28 B लिगेय ।
 29 S दद । 30 BP सत । 31 B होति । 32 P इत्थ । 33 B निअमेण S
 नियमेण । 34 S चउमेया । 35 S णाय वा । 36 B सय S सव । 37 B
 आलिगियाइ, P आलिगियाइ । 38 S पुरवो । 39 P इ S प । 40 P रविजुवा ।
 41 S चैव । 42 S दह । 43 S हुअवहु । 44 B णायवा ।

गय^१ वसहे [वि]य^२ चलणे^३ मेसो^४ पुरदो^५ वि होइ नायवं^६ ।
 मेसाई^७ मीणंता रासीओ^८ हुंति^९ नियमेण^{१०} ॥ १६७ ॥
 अस्सिणि-भरणी-कित्ति^{११}चलणे^{१२} मेसो^{१३} हवेइ^{१४} इय^{१५} भणियं^{१६} ।
 पुरदो^{१७} इय^{१८} नायवं^{१९} रेवइपरियंतं^{२०} रिक्खेहिं^{२१} ॥ १६८ ॥
 दहुं^{२३}-जल्लिएसु^{२४} मरणं^{२५} ण^{२६} उ आलिंगि[यआ]एसु^{२७} वट्ठे^{२८} ।
 संताएसु^{२९} अ^{३०} जीवइ रोए^{३१} णत्थि^{३२}त्ति संदेहो ॥ १६९ ॥
 इयं^{३३}-वण्णं^{३४}गाविदुद्धं^{३५} महि(०ट्टि?)यं^{३६}सयं^{३७}भायणम्मिं^{३८} पक्खिवियं^{३९} ।
 तस्सुवरम्मिं^{४०} समानं^{४१} देह कवित्थस्स वरचुण्णं^{४२} ॥ १७० ॥
 पण्हं^{४३}सवणेण जावं अट्ठहिअं^{४४}सयं कुणेइ तस्सुवरं^{४५} ।
 ता लहुं^{४६} पहायसमये^{४७} जाए जीवं थिरं होइ ॥ १७१ ॥

गज-वृषभचरणेष्वपि च भेषः पुरतोऽपि भवेज्ज्ञातव्यम् ।
 भेषादयो मीनान्ता राशयो भवन्ति नियमेन ॥ १६७ ॥
 अश्विनी-भरणी-कृत्तिकाचरणो भेषो भवतीति भणितम् ।
 पुरत इति ज्ञातव्यं रेवतीपर्यन्तक्षेत्रैः ॥ १६८ ॥
 दुग्ध-ज्वलितैर्भरणं न त्वालङ्गितयैर्वर्तते ।
 शान्तायैश्च जीवति रोगे नास्तीति सन्देहः ॥ १६९ ॥
 एकवर्णागोदुग्धं मृत्तिकामयभाजने अक्षिप्य ।
 तस्योपरि समानं दत्त कपित्थस्थ वरचूर्णम् ॥ १७० ॥
 प्रश्नश्रवणेन जापमष्टाधिकशतं करोति तस्योपरि ।
 तदा लघु प्रभातसमये जाते जीवः स्थिरो भवति ॥ १७१ ॥

1 S खगं । 2 BS it is missing. 3 S चलणा । 4 S मेसा । 5 P पुरओ । 6 S गेयवं । 7 BS मेसाइ । 8 B रासीउ, S रासीतु । 9 S होंति ।
 10 S नियमेण । 11 B कत्तिअ । 12 B दलणे । 13 P मेसे । 14 B देइ ।
 15 B इअ । 16 BP भणिओ । 17 B पुरओ, S पुरदो । 18 B इअ । 19 S गायवं ।
 20 S रेवयं । 21 B परियंतं । 22 P ०रिखेहिं; S ०णायवं । 23 P, द०; S रिखेहिं दहुं । 24 S ०जल्लियेसु । 25 S रमणं । 26 P न । 27 B आल्लियसु ।
 28 B वट्ठेइ; S विदेइ । 29 S संतायेसो । 30 S it is missing. 31 BP रोइ ।
 32 P नत्थि । 33 B इअ । 34 P ०वअं; S ०वयणं । 35 B ०दुद्धं । 36 B महिअं ।
 37 B सिअं, P सियं । 38 B ०भायणंमि । 39 B पक्खिविआ; P पक्खिविया ।
 40 B तस्सुवरंमि; S तस्सवरंमि । 41 BP समानं । 42 P वरचुअं; S वरचुणं ।
 43 P पण्हं; S पण्हं । 44 P अट्ठहियं; S अहियं । 45 S तस्सं । 46 S लेहं । 47 S ०समये ।

तह जोइज्झइ सउण^१ अडविभव^२ णायर तहा सइ ।
 *विविह^(०हं) सत्था^(०त्य०) णुसार जसिद्ध चिरमुणिदेहि ॥ १७२ ॥
 सास^(०म०) सिवा करदासो^३ सारस वय हस तह य कारडो^४ ।
 णसउली सुय^५ चम्मयडा^६ वग्गुर^७ पारेवया सियाला^८ यं ॥ १७३ ॥
 कालयडो दहिवणो^{१०} वामगया दिति^{११} जीविय^{१२} तस्स ।
 दक्षिणगया^{१३} ससदा^{१४} मच्च^{१५} (०ज्झं) रोडस्स^{१६} दसति ॥ १७४ ॥
 पिगल सिही य^{१८} ढिको वप्पीह^{१९} य^{२०} णउल^{२१} तित्तिरो हरिणो ।
 वामे गओ^{२२} ससदो णासइ^{२३} जीय तु रोडस्स^{२४} ॥ १७५ ॥
 गिद्धूल^(०ल्लु) यं भारयडो सालहियक^{२५} एडओ^{२६} य वग्गो^{२७} य ।
 गडय ससओ^{२८} य तहा दिट्ठा य^{२९} ण^{३०} सोहणा एदे^{३१} ॥ १७६ ॥
 णायर^{३२} भवाण मज्जे काओ^{३३} साणो य रासहो वसहो ।
 दाहिणगओ^{३४} ससदो मरण चिय^{३५} देइ णियमेण^{३६} ॥ १७७ ॥

तथा दृश्यते शकुनमदविभव नागर तथा रावद ।
 विविध शास्त्रानुसार यच्छिष्ट चिरमुनीन्द्रे ॥ १७२ ॥
 इनामशिवा करदासौ सारसो वक्रो हसस्तथा च कारण्ड ।
 शकुनिका शुक्रवर्मचटा वरगुल पारावता अगालाश्च ॥ १७३ ॥
 कालको दधिवर्णो वामगता ददति जीवित तस्मै ।
 दक्षिणगता सशल्पा मृत्यु रोगिणो दर्शयन्ति ॥ १७४ ॥
 पिङ्गल शिखी च देहकृत्रातकश्च नकुलस्तित्तिरो हरिण ।
 वामे गत सशल्पो नाशयति जीव तु रोगिण ॥ १७५ ॥
 गृध्र उल्लूको भारण्ड सारिकेडकश्च व्याघ्रश्च ।
 गण्डक राशकश्च तथा द्रष्टाश्च न शोभना एते ॥ १७६ ॥
 नगरभवाना मध्ये काक आनश्च रासमो वृषभ ।
 दक्षिणगत सशल्पो मरणमेव ददाति नियमेन ॥ १७७ ॥

1 S सुयण । 2 BP भव । * In S the phrase stands as विविहत्थाणुसार ।
 † See Notes 3 B करदासो । 4 S कारडो । 5 B सुअ । 6 S उमहडा । 7 B
 चरार । 8 B सिनहो, P सीयाला । 9 B अ, S या । 10 P दहिवडो । 11 B
 दति । 12 P जीविय । 13 S दक्षिण । 14 B ञ्छिया, P ञ्छया । 15 BP
 ससदा । 16 S स या । 17 S रोयस्स । 18 B अ । 19 S वपीह । 20 P हय,
 S य । 21 P नउल । 22 B गड । 23 P नासइ । 24 S रोयस्स । 25 B
 गिद्धूल S गिद्धूय । 26 P सालहियका । 27 P मेडओ । 28 S व्वो । 29 P
 ससड, S सस । 30 S it is missing 31 P न । 32 BP एण । 33 P नयह ।
 34 S काड । 35 B गड । 36 B चिय, S हिय । 37 B ससहेण, P नियमेण ।

महिसय^१ मडयं^२ च तहा मलिणे^(०णा) जुवई^३ य^४ रोदणं^५ सप्पो^६ ।
उंदर^७ बिराल^८ सूयर^९ एदेसिं^{१०} दंसणे मरणं ॥ १७८ ॥

हय-गय-गो-मणुआणं^{११} साणाईणं^{१२} तु छिक्कियं^{१४} एत्थ^{१५} ।
वज्जिज्ज^{१६} सव्व^{१७} लोए इय^{१८} कहियं मुणिवरिंदेहिं ॥ १७९ ॥

सदो हवेइ^{१९} दुविहो देवयंजणिओ^{२१} अ^{२२} तह य सहजो य^{२३} ।
देवदंजणियंविहाणं कहिज्जमाणं निसामेह^{२६} ॥ १८० ॥

पक्खालि^{२७}यनि^{२८}देहो सुसेयं^{२९}वत्थाइभूसिओ^{३०} पुरिसो ।
विदि^{३१}यपुरिसेण सरिसो जोयइ^{३२} सद्धं सुहं असुहं ॥ १८१ ॥

घिचूणं* विणिपडिमा पहाविता^{३३} समलहेवि^{३४} पुज्जेवि^{३५} ।
सिय^{३६}वत्थझं^{३७}पिया पुण^{३८} छुभइ^{३९} वामाइ^{४०} कक्खाए^{४१} ॥ १८२ ॥

महिषश्च मृतकश्च तथा मलिना युवती च रोदनं सर्पः ।

उन्दुरो विडालः सूकर एतेषां दर्शने मरणम् ॥ १७८ ॥

हय-गज-गो-मनुजानां श्वानादीनां तु क्षुतमत्र ।

वर्जयेयुः सर्वे लोक इति कथितं मुनिवरेन्द्रैः ॥ १७९ ॥

शब्दो भवति द्विविधो देवताजनितश्च तथा च सहजश्च ।

देवताजनितविधानं कथ्यमानं निशामयत ॥ १८० ॥

प्रक्षालितनिजदेहः सुश्वेतवस्त्रादिभूषितः पुरुषः ।

द्वितीयपुरुषेण सदृशः पश्यति शब्दं शुभमशुभम् ॥ १८१ ॥

गृहीत्वाऽम्बाप्रतिमां स्नापयित्वा समालभ्य पूजयित्वा ।

सितवस्त्राच्छादितां पुनः क्षिपति वामायां कक्षायाम् ॥ १८२ ॥

1 S महिसय । 2 S मरयं । 3 S जुए । 4 B य । 5 P रोयणं । 6 S सप्पो ।
7 S उइंवर । 8 S बिराल । 9 B सूअर । 10 P एएसिं । 11 S ०णा । 12 S
०मुणयाणं । 13 P साणेईणं; S साणेएणे । 14 B छिक्किं; P छिक्कियं । 15 P इत्थ ।
16 S वज्जिज्ज । 17 S सव । 18 B इअ । 19 B हवेइं । 20 B देविदं; S
देवदं । 21 BS ०जणिउ । 22 S य । 23 B अ । 24 P देवयं । 25 B
०जणिअं । 26 S निसामेइ । 27 B पक्खालिअं; S पक्खालियं । 28 B ०निअं; S
०णियं । 29 S सेयं । 30 BS ०भुसिउ । 31 B विदिअं; P विईयं । 32 S
जोइय । * In B there is च्चिणि in place of विणि and in P there is a
regular gap of these two letters. 33 P पहाविता । 34 S समहेवि । 35 B
पुज्जेवि; S पुज्जिवि । 36 B सियं । 37 B ०झंपिया । 38 B पुण; S पुणु । 39 PS
छुभइ । 40 B वामाए; S याभाए । 41 S कक्खाए ।

रयणीह^१ पदमंजामे वोलीणे^३ अह पहायसमयमि^४ ।

* इयंमत च जवतो वचउ पायरस्स^५ मज्झमि^६ ॥ १८३ ॥

ॐ ह्रीं अम्बे कृष्णाडि^७ ब्राह्मणि^{१०} देवि वद^{११} वद वागीश्वरि^१ स्वाहा ॥

सुह-मसुह वि अ^{१३} सच्च पदम ज चवह^{१४} कोवि त लिज्ज^{१५} ।

जीवह सुहसदेण असुहे^{१६} मरण न^{१७} सदेहो ॥ १८४ ॥

भणियं^{१८} देवदकहिय^{१९} सहज सद्^{२०} भणेमि^{२१} सुह-मसुह ।

निसुणिज्जड^{२३} कि बहुणा पुर्वंगयसत्था(त्थ^{२४})णुसारेण ॥ १८५ ॥

अरहताहंसुराण नामगं^{२५}हण च सिद्धि-बुद्धी य ।

जयं-विद्धि^{२६} -भिदुं-राया सुहसदा सोहणा^{२७} सवे ॥ १८६ ॥

नटो^{२८} भग्गो अंमओ^{२९} पटिओ^{३०} तहं लुचिदो^{३१} गओ^{३२} सडिदो^{३३} ।

१ खद्धो नीओ^{३४} दटो^{३५} कालो हयं चुणिओ^{३६} यं वद्धो यं ॥ १८७ ॥

रजन्या प्रथमयामे गतेऽथ प्रभातसमये ।

इम मञ्ज च जपन् प्रजतु नगरस्य मध्ये ॥ १८३ ॥

ॐ ह्रीं अम्बे कृष्णाडि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥

शुभम्-अशुभमपि च सर्वं प्रथम यत्कथयति कोऽपि वल्लभ ।

जीवति शुभशब्देनाशुभेन मरण न सन्देह ॥ १८४ ॥

भणित देवताकथित सहज शब्द भणामि शुभम्-अशुभम् ।

निश्चयते किं बहुना पूर्वांगवशात्प्राप्तुसारेण ॥ १८५ ॥

अर्हदादिसुराणां नामग्रहणं च सिद्धि-बुद्धी च ।

जय-वृद्धि-इन्दु-राजानं शुभशब्दा नोभना सर्वे ॥ १८६ ॥

नटो भगवन् मृत पतितस्तथा लुब्धितो गत शक्तिः ।

मुक्तो नीचो दष्ट कालो हतश्रुणितश्च वरश्च ॥ १८७ ॥

1 B रयणीह, S रयणी । 2 S पदमे । 3 S वोलीणे । 4 B समयमि S चिय सव । * In place of this, S has got the following second half पदमे ज चवह कोवि त लेहु सरमज्झमि ॥ 5 B इयं । 6 P नयरस्स । 7 B मज्झमि । 8 B आम्बे, S it is missing 9 S it is missing 10 B ब्राह्मणं । 11 S वद २ । 12 B वागी । 13 PS चिय । 14 B चवह, S चवह । 15 B लज्ज S लेहु । 16 S असुह । 17 S ण । 18 B भणियं । 19 P देवयं । 20 P क्हियं । 21 S स । 22 S भणेह । 23 S निसुणिज्जड । 24 BS पु वागयं । 25 B अरिहताह, S अरहंताय । 26 S णामं । 27 S जह । 28 S विधि । 29 B महु । 30 S सोहो । 31 B नटो, S नटो । 32 P य, S it is missing 33 S मदो । 34 B पदउ, S पडिउ । 35 BP it is missing 36 B लुचिउ, P लुचिओ । 37 S गतु । 38 B भिडिओ, P सडिओ । † See Notes 39 S णीदो । 40 B दिटो, S देहो । 41 S यह । 42 P चुणिओ, S चुणिदो । 43 BP ह । 44 B अ ।

एवंविहा^१ यं सदा जे असुहा हुंति^२ इत्थं^३ जिअलोए ।

ते असुहा निदिहा^४ सदागमसत्थं^५ इत्तेहिं^६ ॥ १८८ ॥

छत्तं धयं^७ च कलसं^{१०} संखं च भेरि य राय निगगंथं^{११} ।

जुइकुसुमं सियवत्थं^{१३} सिद्धत्था^{१४} चंदणं^{१५} दहियं ॥ १८९ ॥

ससुया^{१०} जुवई वेसा एयाण^{१७} सणोवि दंसणं चावि^{१८} ।

सुहदं^{१९} हवेइ नूणं^{२०} सुअंजच्छयं (?) देयजुत्तं^{२२} च ॥ १९० ॥

हयं-गयं-वसहे सयडे^{२६} यं रहे^{२७} यं छत्तं-धयदंडे^{३०} [यावि] ।

* गय-हदे देउल-पडिमा-पाचार-पडलीए[य] ॥ १९१ ॥

असि-कुंतं^{३१} भंगसदो भगं^{३२} दि(दं)ठं^{३३} ण^{३४} सोहणं^{३५} होइ ।

इदि^{३६} कहियं^{३७} सदागयं पण्हं^{३८} वरपण्हसूरीहिं ॥ १९२ ॥

एवंविधाश्च शब्दा येऽशुभा भवन्त्यत्र जीवलोके ।

तेऽशुभा निर्दिष्टाः शब्दागमशास्त्रविद्धिः ॥ १८८ ॥

छत्रं ध्वजश्च कलशः शङ्खश्च भेरी च राजा निर्यन्थः ।

यूथिकाकुसुमं सितवस्त्रं सिद्धार्थाश्चन्दनं दधिकम् ॥ १८९ ॥

ससुता युवती वेरयैतेषां स्वनोऽपि दर्शनं चापि ।

सुखदं भवति नूनं सुतोत्सवो(?) देययुक्तं च ॥ १९० ॥

हय-नाज-वृषभाणां शकटस्य च रथस्य च छत्र-ध्वजदण्डयोश्चापि ।

गज-हृद्-देवकुल-प्रतिमा-प्राकार-प्रतोलीनां च ॥ १९१ ॥

असि-कुन्तभङ्गशब्दो भग्नो दष्टो न शोभनो भवति ।

इति कथितः शब्दगतः प्रश्नो वरप्रश्नसूरिभिः ॥ १९२ ॥

1 B एवं सुइया; S एसइया । 2 B हु; S वहु । 3 B सुहंति । 4 S इत्थं ।
5 P जीयं; S जियं । 6 S निदिहा । 7 B °सत्तं । 8 B °इत्थेहिं । 9 P झयं ।
10 S °सं । 11 S निगगंथं । 12 B जइ । 13 B सियं । 14 S it is missing.
15 S चंदणं च । 16 B सुइया । 17 B एदां; S जदाण । 18 S त्ति । 19 P
सुहद । 20 S नूणं । 21 S सुयं । 22 S °युत्तं । 23 S मोहयं । 24 S मयं ।
25 S सयदे । 26 B अ । 27 B रेहे । 28 B अ । 29 B छत्तं । 30 P °दंडे ।
* In place of this second half of the verse S has the following gap:-
गयहयदेव.....उलीण ॥ 31 S °कोत्तं । 32 S गगं । 33 B दिहे ।
34 P न; S it is missing. 35 S सहणं । 36 P इइ । 37 P कहिअं । 38 B
पण्हं; P पण्ह । 39 S चपरं । 40 P °पण्हं; S °ण्हं ।

पक्खालिय^१ करजुअलं^२ पुवविहाणेण कायससुद्धे^३ ।

गोरोयणाए^४ पच्छा उव्वहउ^५ कि वियप्पेण^६ ॥ १९३ ॥

एगंते^७ सुहदेसे पक्खालियं^८ पीढगस्स^९ उवरम्मि^{१०} ।

वंधित्ता^{११} पलियं^{१२} नासग्गे हक्खण ठिचा ॥ १९४ ॥

नासग्गे^{१३} करजुअलं^{१४} धारउ^{१५} वरसपुट च वंधेवि ।

वामकरे सिर्यपक्ख^{१६} दाहिणाहत्थं^{१७} (त्थे) च कसणं^{१८} च ॥ १९५ ॥

पचदहे वि तिहीओ^{१९} चित्ता^{२०} अगुलीण सधीसु ।

चित्त्वं^{२१} तेसुं हयार भिल्लि(भेलि)ज्जए^{२२} जत्थ हत्थम्मि^{२३} ॥ १९६ ॥

* [x x x x] ।

त पक्ख जाणेज्जहं^{२४} वरं कज्जलं रूपओ^{२५} चेव ॥ १९७ ॥

अहं^{२६} जीए^{२७} सधीए^{२८} विणिज्जए सो ह्नु अक्खरो^{२९} नूण^{३०} ।

कसणो^{३१} ता(सा) तस्स^{३२} तिही अक्खरं रूपे समुद्धिहो^{३३} ॥ १९८ ॥

प्रक्षाल्य फरयुगल पूर्वविधानेन कायसशुद्ध ।

गोरोचनया पश्चादुद्धर्तयतु कि विकल्पेन ॥ १९३ ॥

पकान्ते शुभदेसे प्रक्षाल्य पीठकस्योपरि ।

यङ्गा पर्यङ्क नासाग्र ईक्षण स्थापयित्वा ॥ १९४ ॥

नासाग्रे फरयुगल धारयतु वरसम्पुट च यङ्गा ।

वामकरे सितपक्ष दक्षिणहस्ते च कृष्ण च ॥ १९५ ॥

पञ्चदशापि तिर्यङ्मिन्तयित्वाऽगुलीना सन्धिषु ।

मिन्तयत तेषु हकार भेल्यते यत्र हस्ते ॥ १९६ ॥

[.] ।

त पक्ष जानीयाद्वरकज्जलरूपतश्चैव ॥ १९७ ॥

अयं येन सन्धिना विनीयते तत्पल्लवक्षरं नूनम् ।

कृष्ण सा वस्य त्रिधिरक्षररूपे समुद्धिहो ॥ १९८ ॥

- 1 S पक्खालिय । 2 S ॰जुअल । 3 S ॰ससु । 4 B गोरोयणाए, S गोरोयणोप । 5 S उव्वहउ । 6 B विअप्पेण । 7 B पज्जेते, S ण्यते । 8 B पक्खालिय, S पक्खालिय । 9 B पीढस्स, S पीढयस्स । 10 B उवरिम्मि । 11 S वंधित्ता । 12 B पलियक । 13 P नासग्गे, S नेसग्गे । 14 B ॰जुअलो, S ॰जुअल । 15 B धरेह । 16 B सिअ । 17 S ॰पत्त । 18 S दाहिणाहत्थ । 19 S ण । 20 B तिहिउ, S तिहीउ । 21 S चित्तावा । 22 S it is missing । 23 S it is missing । 24 BP भिल्लिमप, S भिल्लिमप । 25 B हयसि । * See Notes । 26 BP जाणेह । 27 S वरं । 28 S ॰कज्जलं । 29 S ॰रूपओ । 30 S नहि । 31 B जाए । 32 S सधीए । 33 S अक्खरो । 34 S नूण । 35 BP कसणा । 36 S स्स । 37 S अक्खरं । 38 B समुद्धिहो P समुद्धिहो ।

सिय^१वत्थाइविभू^२सो^३ पक्खालिता^३ सयं^४ सयं देहं ।

पुण^५ खीरं भुंजिता^६ बंभजुओ^७ सुअउ^८ भूमीए ॥ १९९ ॥

सुग्गीवस्स य मंतं जवेवि अट्ठोयरं सयं तत्थ ।

*कज्जं धरेवि^९ चित्ते सुवउ^{१०} सियवत्थदत्तसयणे^{१२} वा^{१३} ॥२००॥

ॐ नमो भगवदे^{१४} सुग्गीवस्स पण्हसवणस्स कमले^{१६} २ विमले २ वि-
पुले^{१७} २ उदर^{१८} देवी(०वि) सत्यं कथयं २ इटिमिटि पुलिंदिनी(०नि) स्वाहा ॥

पच्छा पहायसमए दिणस्स नाली^{२०} तयम्मि बोलीणे ।

संजवियमेय^{२१}ख(०घ०)डिया^{२३} पढम(०मं) परमिद्धिमंतेणं^{२४} ॥२०१॥

पुणोवि जवेह^{२५} नूणं वाराओ^{२६} एगवीस^{२७} सामिप्पं ।

सुग्गीवसुमंतेणं^{२८} इय भणियं सुणिवरिंदेहिं ॥ २०२ ॥

सुइ^{२९}भूमिअले^{३१} फलए समरेहाहि यं(य) विरामपरिहीणो(०णं) ।

कट्ठिज्जउ भूमीए समं च रेहातयं पच्छा^{३२} ॥ २०३ ॥

सितवत्खादिविभूषः प्रक्षाल्य स्वयं स्वकं देहम् ।

पुनः क्षीरं मुक्त्वा ब्रह्मयुतः स्वपितु भूमौ ॥ १९९ ॥

सुग्रीवस्य च मंत्रं जपित्वाऽष्टोत्तरशतं तत्र ।

कार्यं धृत्वा चित्ते स्वपितु सितवत्खदत्तशयने वा ॥ २०० ॥

ॐ नमो भगवदे सुग्रीवस्स पण्हसवणस्स कमले २ विमले २ विपुले २
उदर देवि सत्यं कथय २ इटिमिटि पुलिंदिनि स्वाहा ॥

पश्चात् प्रभातसमये दिनस्य नाडीत्रये गते ।

सज्जप्यैकघटिकां प्रथमं परमेष्ठिमन्त्रेण ॥ २०१ ॥

पुनरपि जपत नूनं वारानेकविंशति सामीप्ये ।

सुग्रीवसुमन्त्रेणेति भणितं मुनिवरेन्द्रैः ॥ २०२ ॥

शुचिभूमितले फलके समरेखाभिश्च विरामपरिहीनम् ।

कृष्यताम् भूमौ समं च रेखात्रयं पश्चात् ॥ २०३ ॥

1 B सिअ° । 2 P °विहीसो, S °विहूसो । 3 S पक्खालिता । 4 BS it is missing. 5 S पुणु । 6 B भंजिता । 7 B दंभजुओ; P दंभजुउ । 8 S सुवउ ।
* See Notes. 9 S धवि । 10 BP सुप । 11 B सिअ° । 12 B °सयणि ।
13 S व । 14 BP भगवओ । 15 B पण्ण°; P पण° । 16 P कमले कमले ।
17 S विपुले । 18 S उदरे । 19 BP have got कथय only once. 20 S गोली° ।
21 B संजविअ° । 22 B °मेअ° । 23 B °खडिया । 24 P °मंतेण ।
25 P जवेजह । 26 P वाराउ । 27 B एअवीस । 28 P °मंतेण । 29 B सुइ° ।
30 P °भूमी° । 31 P °यले । 32 B पुच्छ; P पुच्छा ।

* अट्टरेहछिण्णे^१ जे [जे] लभति तत्थ रेहाओ^२ ।

पढमा(०म) हि रेहअक^३ ठाविज्ज पयाहिण^४ तत्थ ॥ २०४ ॥

अग्गिल्लं मग्गि(०ज्झि०)ल्ल पट्ठिगयाद्(०ह) तरेव जाणिता(०ज्जा) ।

धय-धूम-सीह-साण-विसा खर-गय-वायसा आया ॥ २०५ ॥

स्वखो(?) दु सीह-वसहे ठिओ कओ सोहणो समुद्धिओ ।

इयरायाणं उवरिं अ सोहणो कि विथप्पेण ॥ २०६ ॥

धूमो सयलायाणं उवरिम्मि शुणेह सयलकज्जेसु ।

वह-वध-रोय-सोअं कुणेह धणहरण-भय-णास^७ ॥ २०७ ॥

सीहो धयस्स उवरिं होह सुहो मरणदो ह धूमस्स ।

इअरा[या]णं उवरि गओ साहइ कूराणि कम्माणि^८ ॥ २०८ ॥

सीहग्गि(ग्गी०)गय लाह^{१०} देवस्सुवरम्मि दीसण मरण ।

साणो धयम्मि सुहओ सेसेसु^{१२} मज्झिमो होह ॥ २०९ ॥

वसहो धय-धूमगओ सुहओ मरणाय^{१३} होह सीहम्मि ।

सेसायाण साहइ उवरित्थो^{१४} मज्झिम अत्थ ॥ २१० ॥

अट्टाष्टरेहाज्जिन्ना या या लभ्यन्ते तत्र रेहा ।

प्रथम हि रेहाङ्क स्थापय प्रदक्षिण तत्र ॥ २०४ ॥

अप्रिममध्यमष्टगतानि तथैव जानीयात् ।

ध्वज-धूम-सिंह-ध्वान-वृषा खर-गज-वायसा आया ॥ २०५ ॥

रक्ष(?)स्तु सिंह-वृषभयो स्थित क शोभन समुद्दिष्ट ।

इतरायाणमुपरि च शोभन किं विकल्पेन ॥ २०६ ॥

धूम सकलायानामुपरि जानीत सकलकार्येषु ।

वध-वन्ध-रोग शोकान् कुर्याद् धनहरण-भय-नाशान् ॥ २०७ ॥

सिंहो ध्वजस्योपरि भवति शुभो मरणद खलु धूमस्य ।

इतरायाणामुपरि गत कथयति कूराणि कर्माणि ॥ २०८ ॥

सिंहोऽग्निगतो लाभ देहस्योपरि दिशति मरणम् ।

श्वानो ध्वजे शुभद शेषेषु मध्यमो भवति ॥ २०९ ॥

वृषभो ध्वज-धूमगत शुभदो मरणाय भवति सिंहे ।

शेषायाणां कार्ययति उपरिखो मध्यममर्थम् ॥ २१० ॥

* This is the last verse in S 1 P ०ज्झिरे । 2 P रेहाउ । 3 P ०ज्जग । 4 S पयाहि । 5 P सयालयाण । 6 P वहवधयरोयसोय । 7 P ०नास । 8 P हयराण । 9 P कमाणि । 10 B लाभ । 11 P दत्त । 12 B सेसेउ । 13 B मरणाह । 14 P उवरित्थो ।

मयगले-धूमन्मि सए परिद्विओ^१ रासहो^२ सुहं देह ।

सेसेसु^३ अ मज्झत्थो सीहगओ^४ होइ मरणे^५ य^६ ॥ २११ ॥

सीहन्मि[य] वारणं धए[य] ठिओ देह जीविं^७ अत्थं ।

सेसेसु अ^८ मज्झत्थो इदि^९ भणियं पुवसूरीहिं ॥ २१२ ॥

दुरय-हरि-हुअवहन्मि^{१०} य परिद्विओ वायसो सुहो दिहो ।

मज्झत्थो सेसेसु अ^{११} साणस्सुवरिं विणासयरो ॥ २१३ ॥

* रुद्धेषु नत्थि गमणं आगमणं होइ देसविगयस्स ।

रुद्धेषु मरइ सिग्घं सहजोणिगए^{१२} सुत्त(सत्तु^{१३})सहिपसु ॥ २१४ ॥

लाहो सहजोणिगए मित्रजुयाए फुडं होइ ।

सीहो गओ धयंमि गय-सीहाणं धओ तहा मित्रो ॥ २१५ ॥

धूमस्स य साण खरो विस-धूमा रासह-सुणाण ।

धूम धओ ढंखस्स य सेसाया तस्स इह सवे ॥ २१६ ॥

धूमो सीह-धयाणं खर-वसहाणं च वायसो साणो ।

सीहस्स गओ सत्थो^{१३} इइ भणियं^{१४} मुणिवरिंदेहिं ॥ २१७ ॥

मदकल-धूमयोः शुनि परिस्थितो रासभः शुभं ददाति ।

शेषेषु च मध्यस्थः सिंहगतो भवति मरणे च ॥ २११ ॥

सिंहे च वारणो ध्वजे च स्थितो ददाति जीवितमर्थम् ।

शेषेषु च मध्यस्थ इति भणितं पूर्वसूरिभिः ॥ २१२ ॥

दुरय-हरि-हुतवहेषु च परिस्थितो वायसः शुभो दिष्टः ।

मध्यस्थः शेषेषु च श्वानस्योपरि विनाशकरः ॥ २१३ ॥

रुद्धेषु नास्ति गमनमागमनं भवति देशविगतस्य ।

रुद्धेषु म्रियते शीघ्रं सहयोनिगतेषु शत्रुसहितेषु ॥ २१४ ॥

लाभः सहयोनिगते मित्रयुताये स्फुटं भवति ।

सिंहो गजो ध्वजे गज-सिंहयोर्ध्वजस्तथा मित्रम् ॥ २१५ ॥

धूमस्य च श्वान-खरौ वृष-धूमौ रासभ-श्वानयोः ।

धूमो ध्वजश्च काकस्य च शेषायास्तस्येह सर्वे ॥ २१६ ॥

धूमः सिंह-ध्वजयोः खर-वृषभयोश्च वायसः श्वानः ।

सिंहस्य गजः शस्त इति भणितं मुनिवरेन्द्रैः ॥ २१७ ॥

1 B परिधिओ । 2 B रिसुहो । 3 B सेसेसू । 4 B सीहगड । 5 B मणो ।

6 B अ । 7 B जिविजं । 8 P य । 9 P इइ । 10 P हुयवहंमि । 11 P य ।

* See Notes for the following six verses. 12 B गणसं । † B has got only three quarters in this verse and the last quarter is सहजोणिगसं-सुत्तसहिपसु । 13 B सत्थ । 14 B भणिजं ।

*[X X X X X]

नाऊण आएस कुणेह कि जंपिए इत्थ ॥ २१८ ॥

रुद्धेसु अ मरण रिउणा पट्ठीए सठिए तह य ।

रिउपू(णु०)रदाए^१ वट्ठह^२ रोओ रोइस्स निम्मतो ॥ २१९ ॥

नव^३ नव चिट्ठु तिवार ठावित्ता^४ भूयलम्मि^५ रमणीए ।

ज जस्स जम्मरिक्ख आईए^६ त तह दिज्जा ॥ २२० ॥

तेरहम्मं(०म)जम्माओ^७ रिक्ख गद्ध(०म०)स्स^८ जमि ठाणम्मि ।

तह नामस्स य रिक्ख नायध जत्थ निवडेइ ॥ २२१ ॥

तिवियप्प^९ नक्खत्त गहेहि पावेहि जस्स फुड विद्धं ।

तो मरइ न सदेहो इय^{१०} भणिज^{११} दुग्गएवेण ॥ २२२ ॥

तह विट्ठु^{१२} भुअगचक्के अस्सिणिआइ^{१३} हवेइ^{१४} (वति)रिक्खाइं ।

पावगाह। मुह-पुच्छे णाडीए^{१५} सो लहु मरइ ॥ २२३ ॥

जम्मि^{१६} सणी^{१७} णक्खत्ते^{१८} तं वयणे देह सूरपुत्तस्स ।

चत्तारि पसत्थे^{१९} सुवे चलमुवि^{२०} [य]च्छह सुरिक्खाइं ॥ २२४ ॥

[X X X X] ।

शात्वाऽऽदेश कुणं किं जल्पितेनात्र ॥ २१८ ॥

रुद्धेषु च मरण रिपुणा पृष्ठे सस्थिते तथा च ।

रिपुपुत्र आये वर्धते रोगो रोगिणो निर्भ्रान्तम् ॥ २१९ ॥

नव नव चिन्दूस्त्रिवार स्थापयित्वा भूतले रमणीये ।

यद्यस्य जन्मक्षमागौ तत्तथा दत्त ॥ २२० ॥

त्रयोदश जन्मादक्ष गर्भस्य यस्मिन् स्थाने ।

तथा नात्रश्रद्धं शातव्य यत्र निपतति ॥ २२१ ॥

निविकल्प नक्षत्र ग्रहे पापैर्यस्य स्फुट विद्धम् ।

ततो भ्रियते न सन्देह इति भणित दुर्गदेवेन ॥ २२२ ॥

तथाऽपि खलु भुजङ्ग चक्रेऽश्विन्यादीनि भवन्त्यृक्षाणि ।

पापग्रहा मुख-पुच्छयोर्नाड्या स लघु भ्रियते ॥ २२३ ॥

यस्मिन्शनिर्नक्षत्रे तद्वदने दत्त सूरपुत्रस्य ।

चत्वारि प्रशस्तमुजे चलभुजयोश्च पट् स्तृक्षाणि ॥ २२४ ॥

* The first half of this verse is missing in both B and P 1 B पूरिदाए । 2 B वट्ठह । 3 B नव २ । 4 B ठायत्ता । 5 B भूयलम्मि । 6 P राईए । 7 B जम्माओ । 8 P गद्धस्स । 9 B तिवियण । 10 P इह । 11 P भणिज । 12 B ह । 13 P अस्सिणिआइ । 14 P हवेइ । 15 P नाडीए । 16 P जमि । 17 B सणि । 18 P नक्खत्ते । 19 P पसत्थे । 20 P चलभूरे ।

वामभू(०भू)यंभि^१ उ चउरो हियपयए चेव दोणिण नयणेसु ।
 सीसंमि तम्मि गुज्जे दो उद्धिइ^३ देह नियमेणं^३ ॥ २२५ ॥
 दुक्खं लाहं च(य०)ता हादे^४ सवाउ तहेव^५ दुक्खं च ।
 सुह पीदि^६ अत्थ लाहो मरणं वि अ^७ पावगहंजुत्तो ॥ २२६ ॥
 अकचटतपजस^९ वग्गा^{१०} एएहिं होइ नामसंभूई ।
 [तह य] अइउएओ पंच सरा^{११} णं आपुपुवीए ॥ २२७ ॥
 नंदा भद्दा [य] जया रिक्ता पुण्णा^{१२} [पंच] तिही नेआ^{१३} ।
 पडिवयं विदिया^{१४} तिदिया^{१५} चउत्थितह पंचमी कमसो ॥ २२८ ॥
 उदिदो^{१७} भमिदो^{१८} भामिदं^{१९} संज्जागओ^{२०} [य]मुणेह अत्यमिओ^{२१} ।
 पंचदिणो णायं^{२२} [वो] नामसरो^{२३} होइ निम्भंतो^{२४} ॥ २२९ ॥
 जम्मसरो^{२५} रिक्खादो^{२६} गम्भसरो वि अ^{२७} तहेव णाअवो^{२८} ।
 दुअंसत्तरिदिअहं^{२९} (०ह०)सरो णायवो^{३०} सत्थदिहीए ॥ २३० ॥

वामभूजे तु चत्वारि हृत्पदके चैव द्वे नयनयोः ।
 शीर्षे तस्मिन् गुह्ये द्वे बुद्ध्या(?) दत्त नियमेन ॥ २२५ ॥
 दुःखं लाभो यात्रा धातः सर्वस्मात्तथैव दुःखं च ।
 सुखं प्रीतिरर्थो लाभो मरणमपि च पापग्रहयुक्तः ॥ २२६ ॥
 अकचटतपयशा वर्गा एतेभ्यो भवति नामसम्भूतिः ।
 तथा च अइउएओपञ्चस्वरा नन्वानुपूर्व्या ॥ २२७ ॥
 नन्दा भद्रा च जया रिक्ता पूर्णा पञ्च तिथयो ज्ञेयाः ।
 प्रतिपद् द्वितीया तृतीया चतुर्थी तथा पञ्चमी क्रमशः ॥ २२८ ॥
 उदितो भ्रमितो भ्रामितः सन्ध्यागतश्च जानीतास्तमितः ।
 पञ्चदिनो ज्ञातव्यो नामस्वरो भवति निर्भ्रान्तम् ॥ २२९ ॥
 जग्गस्वर ऋक्षद्गर्भस्वरोऽपि च तथैव ज्ञातव्यः ।
 द्विसप्ततिदिवसस्वरो ज्ञातव्यः शास्त्रदृष्ट्या ॥ २३० ॥

1 B वामभूमिभ । 2 B उद्धिदि । 3 P नियमेण । 4 P हाए । 5 B तथैव ।
 6 P पइ । 7 P चिय । 8 B ०ह० । 9 B अकचटतपयश । 10 B चय । 11 B
 सुरा । 12 P पुज्जा । 13 B तिजा । 14 P पडिवइ । 15 P विईया । 16 P
 तईया । 17 P उइओ । 18 P भमिओ । 19 P भामिय । 20 P संज्जागउ । 21 P
 अत्यमिओ । 22 P नाय । 23 B नामसरो । 24 B निम्भंतो । 25 P जम्मसरो ।
 26 P रिक्खाउ । 27 P विय । 28 P नायवो । 29 P दुय० । 30 P ०दियहं ।
 31 P नायव्वं ।

कत्ति^१ मायसिर चिजं^२ वारसदिअहाइं^३ तह य पुसस्स^४ ।
उदएइ अयारसरो^५ इइं^६ कहियं सत्थइत्तेहिं^७ ॥ २३१ ॥

पुस्संठारहदिअहे^{१०} माहे तह फग्गुणस्स चउवीसा^{११} ।
दीसेइ इयारसरो उइओ [त]ह सयलदरिसीहि ॥ २३२ ॥

फग्गुणद(उं)हदियहाइं^{१२} [तह य] मुणेह तह चित्तवइसाहे ।
होइ उआरे^{१३} उदओ जिहस्स छहेव दिअहाइं^{१४} ॥ २३३ ॥

चउवीस^{१५} जिह्मदिअहे^{१६} आसाढ(०ह) तह य सावणदिणाइ ।
अट्टारह णेआइं^{१७} एआरसरस्स^{१८} उदउ त्ति ॥ २३४ ॥

सावणसिअं पक्खस्स य वारसदिअहाइं^{१९} होइ उदउ^{२०} त्ति ।
भइय अस्सज(०जु)य उहा(ओआ)रसरस्सं णाअवो ॥ २३५ ॥

एवं रासिसरो विअं^{२१} णायवो^{२२} होइ आणुपुवीप ।
तुलयाइं सयलाणं रविसकमणेण अविअप्प^{२३} ॥ २३६ ॥

कार्तिकमार्गशीर्षावेव द्वादश दिवसास्तथा च पौषस्य ।

चैत्यकारस्वर इति कथितं शास्त्रविद्धि ॥ २३१ ॥

पौषाष्टादशदिवसान् माघ तथा फाल्गुनस्य चतुर्विंशतिम् ।

दशयत इकारस्वर उदितस्तथा सकलवर्तिभि ॥ २३२ ॥

फाल्गुनपञ्चदिवसास्तथा च जानीत तथा चैत्र-वैशाखौ ।

भवत्युकार उदयो ज्येष्ठस्य पठेव दिवसान् ॥ २३३ ॥

चतुर्विंशतिं ज्येष्ठदिवसानां पाठ तथा च आषाढदिनानि ।

अष्टादशे श्लेषान्येकारस्वरस्त्रयोदश इति ॥ २३४ ॥

आषाढसितपक्षस्य च द्वादश दिवसान् भवत्युदय इति ।

भाद्रपदमश्वयुजमोकारस्वरस्य ज्ञातव्यं ॥ २३५ ॥

एव राशेस्वरोऽपि च ज्ञातव्यो भवत्यानुपूर्व्या ।

तुलकादीनां सकलानां रविसंक्रमणेनाविकल्पम् ॥ २३६ ॥

- 1 B कित्तिजं । 2 P चिय । 3 P ०दियहाइ । 4 B पुसस्स । 5 B आरसरो ।
6 P इय । 7 B कहिजं । 8 B सत्थयत्तेहिं । 9 B पुस० । 10 P ०दियहे । 11 P
चउवीसा । 12 B इयारस० । 13 B दिअहाइ । 14 P उयारे । 15 P दियहाइ ।
16 P चउवीस । 17 P छहदियह । 18 P नेयाड । 19 P एयारसरसस्स । 20 P
०सिय० । 21 P ०दियहाइ । 22 B उदय । 23 P उवयारसहस्स । 24 P विय ।
25 P नायवो । 26 P अविअप्प ।

नक्षत्रं तह रासी^१ वर्गं तह[य] तिही[य] विधाणेह^२ ।
 पंचवि^३ कूरगहेहिं^४ विद्धाई^५ णेह^६ सो जिअइ^७ ॥ २३७ ॥
 कोणेसु स्वरा^८ देआ^९ अट्ट(०ट्टा०)वीसं उ तह य रिक्खाइं ।
 इअ^{१०} *अवकहडाचक्के चउदि(०द्धि०)साइ[सु] पयत्तेण ॥ २३८ ॥
 अवकहडा मटपरता णयभन(०ज०)खा^{११} तह य तत्थ गसह(०द०)^{१२} चला ।
 मेसाइसुरासीओ णंदाइ^{१४} तिहीउ सयलाउ^{१६} ॥ २३९ ॥
 इअ^{१०} अवकहडाचक्कं भणिअं सत्थाणुसारदिट्ठीए ।
 पण्हया(०ण्हा०)लस्स^{१७} य लग्गं भणिज्जमाणं निसामेह ॥ २४० ॥
 दूअस्स^{१८} पण्हयाले^{१९} लग्गं दिट्ठं^{२०} जुअं^{२१} च पावेहिं ।
 ता मरइ रोअंगहिओ इयरं^{२३} पि असोहणं^{२४} कज्जं ॥ २४१ ॥
 अट्टमठाणम्मि ससी जइ लग्गो^{२५} होइ पावसंदिट्ठो ।
 अहव जुओ^{२६} आएसह मरणं^{२७} रोएहि^{२८} गहिअस्स^{२९} ॥ २४२ ॥

नक्षत्रं तथा राशीन् वर्गं तथा च तिथीश्च विजानीत ।
 पञ्चापि कूरग्रहेर्विद्धानि नेह स जीवति ॥ २३७ ॥
 कोणेषु स्वरा देया अष्टाविंशतिस्तु तथा चर्क्षाः ।
 इत्यवकहडाचक्के चतुर्दिशादिषु प्रयत्नेन ॥ २३८ ॥
 अवकहडा मटपरता नयभजखास्तथा च तत्र गसदचलाः ।
 मेषादिसुराशयो नन्दादितिथयः सकलाः ॥ २३९ ॥
 इत्यवकहडाचक्रं भणितं शास्त्रानुसारदृष्ट्या ।
 प्रश्नकालस्य च लग्नं भण्यमानं निशामयत ॥ २४० ॥
 दूतस्य प्रश्नकाले लग्नं दृष्टं युतं च पापैः ।
 तदा म्रियते रोगगृहीत इतरमप्यशोभनं कार्यम् ॥ २४१ ॥
 अष्टमस्थाने शशी यदि लग्नो भवति पापसन्दृष्टः ।
 अथवा युत आदिशत मरणं रोगैर्गृहीतस्य ॥ २४२ ॥

1 B राशी । 2 B विधाणह । 3 B पंचद्व । 4 B ग्राहेहिं । 5 P विद्धाहि । 6 P
 नेह । 7 P जियइ । 8 P सुरा । 9 P देया । 10 P इय । * See Notes.
 11 P मठप । 12 P नवा । 13 P बला । 14 P नंदाउ । 15 P सयलाओ ।
 16 P इइ । 17 P पण्हयालस्स । 18 P दूयस्स । 19 P पण्हयाले । 20 B दुट्ठं ।
 21 B जं च । 22 P रोय । 23 B इयरं । 24 P असोहणं । 25 B लग्गं ।
 26 B जुदो । 27 P मरण । 28 P राएहि । 29 P गहियस्स ।

गहजाणं^१ [अह]व दिणे पचेय^२ इह कहेमि किं बहुणा ।
 पुवस्सरी^३(^०सुणी^०)हि भणिए लवमित्त जएँ अ जीवित्ता^{*} ॥२४३॥
 †दह दिअह अस्सिणि(^०णी^०)ए भरणीएँ हवति पउरदिअहाइ ।
 सत्त दिणं^४ कत्तियाण रोहिणिरिक्खे^५ य पंचेव ॥ २४४ ॥
 दह दिअह^६ मिगसिरम्मि अं^७ पउरदिणाइ^८ हवति अद्दाए ।
 पक्ख^९ पुणवसुम्मि^{१०} अं^{११} दह दिअहे^{१२} जाण पुत्तम्मि ॥२४५॥
 पउरदिणे^{१३}(^०णा) निदिद्वे(^०ट्टा) असिलेसाए^{१४} महाइ^{१५} मासिकं^{१६} ।
 ×तह पुवफल्गुणीए सत्तेव एगवीस^{१७} च उत्तराए^{१८} हु^{१९} ॥२४६॥
 एण्यारस्स^{२०} हत्थमि अ एगदिण जाण तह य चित्ताए ।
 साइइ^{२१} सत्त दिअहे^{२२} दह दिअहे^{२३} तह विसाहाए ॥ २४७ ॥
 अणुराहाए वीस जिह्वाएँ विआण^{२४} पउरदिअहाइ^{२५} ।
 मूलम्मि^{२६} चउवीस पुवासाढाएँ एअं उ ॥ २४८ ॥

तमजानामथवा दिनानि नत्येकमिह कथयामि किं बहुना ।
 पूर्वमुनिभिर्मणितानि लवमान जगति च जीवित्वा ॥ २४३ ॥
 दश दिवसा अग्निन्धा भरण्या भवन्ति प्रचुरदिवसा ।
 सप्त दिनानि कृत्तिकाया रोहिण्यृक्षे च पञ्चैव ॥ २४४ ॥
 दश दिवसा मृगशिरसि च प्रचुरदिनानि भवन्त्यार्द्रायाम् ।
 पक्ष पुनर्वसोश्च दश दिवसाजानीहि पुष्ये ॥ २४५ ॥
 प्रचुरदिनानि निर्दिष्टान्यश्लेषाया मघाया मासैकम् ।
 तथा पूर्वाफल्गुन्या सप्तैकविंशति चोत्तराया खलु ॥ २४६ ॥
 एकादश हस्ते चैकदिन जानीहि तथा च चित्रायाम् ।
 स्वात्या सप्त दिवसान् दश दिवसास्तथा विशाखायाम् ॥ २४७ ॥
 अनुराधाया विंशतिं ज्येष्ठाया विजानीहि प्रचुरदिवसान् ।
 मूले चतुर्विंशति पूर्वाषाढायामेक तु ॥ २४८ ॥

1 P नजहा । 2 P पचेय । * See Notes P has gob हवति पउरदिवहाइ
 in place of the last quarter † The whole first half is missing
 in P 3 B दित्त । 4 B रक्खे । 5 B दिहव । 6 P य । 7 B दिणा । 8 P
 पक्ख । 9 P पुण वसमि । 10 P य । 11 P दिअहे । 12 B पउदिणे । 13 B
 असलेसाए । 14 B महा । 15 B मासैक । × See Notes 16 P एगवीस ।
 17 B उत्तराए । 18 P हु । § उत्तराए हु of the preceding verse has been
 wrongly included here in this verse in B 19 B एण्यारस्स । 20 B
 साइइ । 21 P दिअहे । 22 P दिअहे । 23 P विआण । 24 P दिअहाइ । 25 P
 मूलम्मि । 26 P एय ।

दह दिअह^१ उत्तराए सवणम्मि विआण^२ पंच वरदिअहे^३ ।
 पक्खं धणिट्ठ^४रिक्खे^५ वीसदिणा सयमिसाए य ॥ २४९ ॥
 पुवस्स^६ भद्दवद्दा पउरदिणे उत्तराइ^७ तह^८ वीसं^९ ।
 इगवीसं^{१०} चिये^{११} रिक्खे^{१२} रेवइदिअहे समुद्धिडे ॥ २५० ॥
 एतावंति दिणाइं चिट्ठइ रोओ^{१३} इमेभु रिक्खेसु^{१४} ।
 पडियस्स^{१५} य रोइस्स^{१६} य किं बहुणा इह पलावेण ॥ २५१ ॥
 रि(दि०)ट्ठं^{१७} रिट्ठो वि पुणो जीवइ तावंति सो वि^{१८} दिअहाइं^{१९} ।
 *जो लेइ अणसणं चिअ^{२०} सो जीवइ तत्तिए^{२१} दियहे^{२२} ॥ २५२ ॥
 इअ^{२३} दिअहंतएणं विअ^{२४} बहुविहसत्थाणुसारदिट्ठीए ।
 लवमित्तं चिअ^{२५} रइयं^{२६} (०यं) सिरिरिट्ठसमुच्चयं सत्थं ॥ २५३ ॥
 जयउ जए^{२७} जियमाणो^{२८} संजमदेवो मुणीसरो इत्थ ।
 तहवि हु संजमसेणो माहवचंदो गुरु तह य ॥ २५४ ॥

दश दिवसानुत्तरायां श्रवणे विजानीहि पञ्च वरदिवसान् ।
 पक्षं धनिष्ठर्क्षे विंशति दिनानि शतभिषायां च ॥ २४९ ॥
 पूर्वायां भाद्रपदायां प्रचुरदिनान्युत्तरायां तथा विंशति ।
 एकविंशतिरेवर्क्षे रेवत्यां दिवसाः समुद्दिष्टाः ॥ २५० ॥
 एतावन्ति दिनानि तिष्ठति रोग एष्वृक्षेषु ।
 पतितस्य च रोगिणश्च किं बहुनेह प्रलापेन ॥ २५१ ॥
 दृष्टरिष्टोऽपि पुनर्जीवति तावतः सोऽपि दिवसान् ।
 यो लात्यनशनमेव स जीवति तावतो दिवसान् ॥ २५२ ॥
 इति दिवसत्रयेणापि च बहुविधशास्त्रानुसारदृक्षा ।
 लवमात्रमेव रचितं श्रीरिष्टसमुच्चयं शास्त्रम् ॥ २५३ ॥
 जयतु जगति जितमानः संयमदेवो मुनीश्वरोऽत्र ।
 तथापि खलु संयमसेनो माधवचन्द्रो गुरुस्तथा च ॥ २५४ ॥

1 P दिअह । 2 P विआण । 3 P ०दियहे । 4 B धणिट्ठं । 5 B ०रक्खे । 6 P पुवसु । 7 B उत्तराय । 8 B तह य । 9 B वावीसं । 10 B it is missing.
 11 B निअ । 12 B रक्खे । 13 B रोगी । 14 B दिअहेसु । 15 B पडियस्स ।
 16 B रोयस्स । 17 P दिट्ठं । 18 P it is missing. 19 P दिअहे ।
 * This second half and the whole following verse make the verse
 252 in P. 20 P चिय । 21 B तत्तिए । 22 B दिअहो । 23 P इइ । 24 P
 दिअहं । 25 P चिय । 26 P चिय । 27 B रइअं । 28 P it is missing.
 29 B जीयमाणा ।

रइय^१ बहुसत्यर्थं उवजीविता हु दुग्गएवेण ।

रिद्ध^२समुच्चयसत्य वयणेण [सजम] देवस्स ॥ २५५ ॥

ज इह किपि वरिद्ध^३ अयाणमाणेण अहव^४ गवेण^५ ।

तं रिद्धसत्यणिउगे^६ सोहेवि महीट^७ पयडतु ॥ २५६ ॥

जो ञ्छदसंण-तक्क-तकिअंइम^८(मई) पंचग^९-सद्दागमे

जो गी(णी^{१०})सेसमहीमनीतिकुसलो वाइम्म^{११}(ईम^{१०})कंठीरवो ।

जो, सिद्धतमपारतीरमुनिही तीरेवि पारगओ

सो देवो सिरिसजमाडमुनिवो आसी इह^{१२} भूतले^{१३} ॥ २५७ ॥

सजाओ इह तस्स चारुचरिओ नाण^{१४} बुद्धोय^{१५}(धोया) मई

सीसो देसजई स(वि^{१६})घोएणपरो णीसेस^{१७}बुद्धागमो ।

नामेण^{१८} सिरिदुग्गएव विदिओ^{१९} वागीसरायण्णओ^{२०}

तेणेद रइय^{२१} विमुद्धमइणा^{२२} सत्थ महत्थ फुड ॥ २५८ ॥

रचित बहुशास्त्रार्थमुपजीव्य खलु दुर्गदेवेन ।

रिष्टसमुच्चयशास्त्र वचनेन सयमदेवस्य ॥ २५५ ॥

यदिह किमप्यपरिष्टमजानताऽथवा गर्वेण ।

तद्विष्टशास्त्रनिपुणा शोधयित्वा मह्यं प्रकटयन्तु ॥ २५६ ॥

य पद्धर्शन-तर्क-तार्कितमति पञ्चाङ्ग-शब्दागम

यो नि शेषमहीरानीतिकुसलो वादीमकण्ठीरव ।

य सिद्धान्तमपारतीरमुनिर्धि तीर्त्वा पारगत

स देव श्रीसयमादिमुनिष आसीदिह भूतले ॥ २५७ ॥

सज्जाव इह तस्य चारुचरितो ज्ञानाम्बुधौता मति

शिष्यो देशजयी विवोधनपरो नि शेषबुद्धागम ।

नाम्ना श्रीदुर्गदेवो विदितो वा गीत्यपगतक

तेनेद रचित विशुद्धमतिना शास्त्र महदर्थं स्फुटम् ॥ २५८ ॥

1 B रइय । 2 B रिद्ध । 3 P विरिद्ध । 4 B अहव । 5 B ववेण । 6 P सत्थ^{१०} ।

7 P निवणे । 8 B महीण । 9 B ञ्छद^{१०} । 10 P वक्कि^{१०} । 11 B पचग^{१०} ।

12 P इह । 13 P भूतले । 14 B नाम^{१०} । 15 P नीसेस^{१०} । 16 P नामाण ।

17 P विद्दओ । 18 P पयडतो । 19 B रइय । 20 B मइणा ।

जा^१ धम्मो^२ जिणदिट्ठणिच्छिदयये^३(^०पए) वद्धं(वद्धे^०)ति जावज्जरु
जा मेरु सुरपायवेहि सरिसो(^०हिओ) जाव(^०वं) मही सा मही ।
जा नायं (?) च सुरा णभो तिपहुगा चंद-क्क-तारागणं
तावच्छेउ^४ महीअलभिं विदिट्ठं(^०यं) दुग्गस्स सत्थं जसो(^०से)॥२५९॥
संवच्छरं^५इगसहसे वोलीणे णवयसीइ संजुते ।
सावणसुक्केयारसि^{१०} दिअहम्मि^{११} [य] मूलरिक्खंमि^{१२} ॥ २६० ॥
सिरिकुंभनयरण[य]ए सिरिलच्छिनिवासनिवइरज्जंमि ।
सिरिसंतिनाहभवणे^{१४} मुणि-भविअ-सम्मउमे(^०ले) रम्मे^{१६} २६१

इति रिष्टसमुच्चयशास्त्रं समाप्तम् ।

यावद् धर्मो जिनदिष्टनिश्चितपदो वर्धते थावज्जगति
थावन्मेरुः सुरपादपैः सहितो यावन्मही सा मही ।
जा नायं(?) च सुरा नमस्त्रिपथगा चन्द्र-अर्क-तारागणम्
तावदास्तां महीतले विदितं दुर्गस्य शास्त्रं यशसि ॥ २५९ ॥
संवत्सरैकसहस्रे गते नवाशीतिसंयुक्ते ।
श्रावणशुक्लैकादस्यां दिवसे च मूलर्क्षे ॥ २६० ॥
श्रीकुम्भनगरनगके श्रीलक्ष्मीनिवासनृपतिराज्ये ।
श्रीशान्तिनाथभवने मुनि-भविक-शर्मकुले रम्ये ॥ २६१ ॥

1 B जो । 2 P धम्मो । 3 P ^०निच्छिय^० । 4 B ^०एवि । 5 B महीस । 6 P ^०वद्धेओ । 7 P महीयलंमि । 8 B संवत्सर^० । 9 P नव^० । 10 B ^०आएसि । 11 P दिअहम्मि । 12 B ^०रक्खंमि । 13 B ^०सवइ^० । 14 B ^०भुवणे । 15 P ^०अविय^० । 16 B रंमि ।

English Translation of the Ristasamuccaya

N B —Figures to the left indicate the numbers of the verses

- 1 Om Bow to Jina I describe the Ristas (evil signs) having bowed to the pair of feet of Vira which shine on account of the splendour of the rays (shooting) from the costly gems of the crowns of gods and goblins bowing (to it)
- 2 There is no doubt that (this) soul gets, indeed, auspicious humanhood with great exertion wandering in the world in a large variety of classes
- 3 Even though (this) humanhood is obtained, love, *Lakṣmī* and life are transitory Religion preached by the Jinās is undoubtedly permanent
- 4 Even if Jinās religion is resorted to, a human being is overpowered here with miseries as he falls prey to various types of carelessnesses and a quaternary of passions
- 5 Objects of addictions in the world as taught by the Jinās are gambling, honey, wine, meat, prostitute, hunting, thief and other's wife
- 6 A being is verily full of diverse diseases in this world even though he is devoted to religion and devoid of (aforesaid) addictions There is no doubt as to that
- 7 There are five crores, sixty eight lacs, ninety nine thousands, five hundreds and eighty four diseases
- 8 Being attacked by diseases of this type and overtaken by sensuous pleasures, he does not think of religion in order to be happy in the next world
- 9 Eye, ear, nose, tongue and skin are the five senses Form, voice, smell, taste and touch are their objects

- 10 In the case of all beings, death is preceded by, it is preached, another birth. (It takes place) through poison, snake, weapon, fire, water, falling from a precipice and diseases.
- 11 (There are three humours namely) Wind, Bile and Phlegm. Their combination is called Sannipāta (Pneumonia). Vitality or life is thrown out of order without fail by these (?).
- 12 Few people undertake Samlekhanā which is twofold though they might have obtained human existence which is difficult to be obtained as well as a religion the characteristic mark of which is non-injury.
- 13 Samlekhanā is of two types · external and internal. Samlekhanā in the case of passions is called internal Samlekhanā and it is styled external Samlekhanā if it refers to physical objects.
- 14 If one, who is fit to get emancipation and whose body is emaciated (on account of Samlekhanā) wants to die an excellent death by fasting, he sees these Rīṣṭas here if due care is taken.
- 15 I describe the Rīṣṭas of one who remaining in this world undertakes the vow of Ārādhana-patākā, having conquered troubles.
- 16 Listen to (these) Rīṣṭas which have been described by wise Durgadeva from an excellent collection called Maranakandikā having got them by way of tradition handed down by ancient teachers.
- 17 There is no doubt that threefold Rīṣṭa can take place at the time of one's death, namely, the Rīṣṭa referring to body or to external objects or to form.
- 18 Rīṣṭa taking place in a body is called Piṇḍastha Rīṣṭa. According to scriptures it is also to be known consisting of various types.
- 19 If a delicate pair of hands becomes black and very tough and if the fingers crack, know that it is a Rīṣṭa in his case.
- 20 If the pair of his eyes is stationary, if his lustreless body becomes woodlike and if the forehead sweats, he lives but for seven days.
- 21 He lives for seven days only, if his closed up mouth opens (at once), if his eyes do not wink, and if the nails and hair get rotten (or fall off).

- 22 It is clear that he lives only for a month who shakes even when he is inactive, who becomes fat (all at once) even when he is (constitutionally) lean and *vice versa* and who sleeps with hand on head
- 23 He lives for a month whose fingers, when they are placed round the neck to effect a fast bondage, do not give rise to such a bondage
- 24 He lives for thirty days when he does not know, while eating, whether it tastes pungent, bitter, astringent, sour, sweet or saltish
- 25 Know that he is dead if he does not feel his limbs, if his sight is cast upwards and is without motion and if the hands and feet do not move
- 26 Know that his death is imminent if blood is coming out of his mouth and if he is panting ceaselessly
- 27 It is stated in the scriptures that he is to die within a month if his lips, nails and teeth become dark without any reason
- 28 Know that he is fast approaching his end if his mouth and tongue get dark, his neck droops repeatedly without any cause and his breath is repeatedly choked
- 29 His life is for seven days if the joints of the fingers of his hands and feet do not crack and if he does not hear the (ringing) noise in his ears
- 30 It is declared by those who are well versed in sciences that he lives for a month whose tip of tongue becomes very dark and whose big forehead-mark is destroyed
- 31 It is said by ancient preceptors that he lives, indeed, for three days if water placed on his hands and feet dries up
- 32 It is also said by ancient teachers that he dies very soon if cold wind comes out from his mouth, nose and private parts
- 33 It is stated that his life here on this earth is for fifteen days if his body is lustreless and if his breath trembles as it comes out
- 34 He lives for seven days if the water-drops fall continuously from his eyes without any (apparent) reason and if his teeth become black
- 35 It is expounded that he dies undoubtedly within a couple of days if the disc of the star does not revolve with the revolution of his eyes

- 36 He lives for four months if he loses patience and memory and if he cannot walk. Also he lives for the same duration if he sleeps much or if he does not sleep at all.
- 37 He lives for a day here if he does not see his own tongue; three days in the case of his nose and nine days in the case of the middle of his eyebrows.
- 38 It is said by those proficient in the scriptures that his life would be for seven days if he does not hear the noise in his ears and for five days if he does not see the pupils of his eyes (?).
- 39 He lives, indeed, for seven days when his folded palms do not stick so as to give rise to a *samputa* (cavity) or when his hands separate with great difficulty after they have once formed a *samputa*.
- 40 So these are the Rīṣṭas concerning body described according to the doctrines of the Jinas. (Now) listen to the Rīṣṭas indicated through external objects, outlined in brief.
- 41 If one sees any of these the moon, sun, lamp etc. as an inauspicious indication, it is called by the best amongst saints a Rīṣṭa regarding an external object.
- 42 There is no doubt that it can also be distinguished by a lot of varieties. Listen to that which is narrated according to doctrines of various scriptures.
- 43-44 Let him see the Rīṣṭa of the object as described in Jain scriptures, first after having washed his body and having put on white garments, anointments and decorations, having worshipped the Lord of the Jinas, and having charged twenty-one times his mouth with the divine power of the following *mantra* Om hīṃ namo arahantāṇaṃ kamale kamale vimale vimale udara devi iṭimiṭi pulindini svāhā.
- 45 There is one moon in the universe. If one sees it in various forms as well as full of holes, his life will, indeed, be for one year.
- 46 So also if he sees the disc of the sun full of holes and in various forms, it is said by those proficient in sciences, that his life will be for one year.
- 47 His life here is said to be for one year if he sees the sun, moon and stars having no lustre, assuming various forms and abounding in holes.

- 48 He dies immediately who sees a single flame of lamp in manifold forms There is no necessity of saying too much on this point
- 49 It is said by the best amongst thinkers that his death will take place shortly if he sees the highest tree (palm tree) burnt as if it were with frost or fire
- 50 There is no doubt that his life will be for three months if he sees revolving the bright disc of the sun, moon and stars for seven days
- 51 He lives for four *ghaṭīlās* if he sees in all the four corners four discs of the sun and moon, and lives for four days if he sees four pieces of them both in the four directions
- 52 If he sees a hole in the middle of them, he lives for a month, six months, a couple of months, ten days or a fortnight (?) respectively
- 53 His life is stated to be for twelve days if he sees the disc of the sun and the moon containing many holes and falling on earth
- 54 It is said by the excellent amongst thinkers that his life is for four days if he sees the stars, the sun and the moon in blue colour
- 55 He lives for six days if he sees the disc of the sun or the moon emitting smokes or in flames or discharging only water or blood
- 56 It is said according to scriptures that he lives for six months if he sees (something) like a line of collyrium in the middle portion of the moon and the sun
- 57 It is said by the old folk that his life would be for six months if he sees the disc of the sun or of the moon pierced with arrows or if he sees a piece of them
- 58 His death is imminent if he calls (ravingly) day a night and night a day Where is the scope for much doubt here?
- 59 If one does not feel the shining sun but (on the contrary) says "This is cold", he dies at that very moment even if the lord of gods protects him
- 60 He lives for seven days if water placed on his moustaches dries up at the end of the day This is only with reference to dark half but the reverse (is true) regarding bright half

- 61 Having taken a cavityful of rice, he cooks (it); (having cooked) if the cavityful of rice becomes less or more, his death occurs soon.
- 62 There is a danger of his life if (they) place a bone in his kitchen or bedroom; or members of his family die shortly if (they) run with (a bone).
- 63 Having enchanted the thread with the spell and having measured the foot with it in the evening and having again measured the foot (with it) at the time of day-break, if the thread is found less, he lives for a month.
- 64 His death is stated to be immediate if he sees his own teeth or those of others as black, white, red and yellow in the mirror.
- 65 On the second day of the bright half if one sees the disc of the moon with three cusps or with no cusp and also with a smoky envelope over it, he lives for some part of the day.
- 66 It is declared by the ancient seers that he lives for a month if he sees that the moon is without the sign of a deer, dusky, or resembles a man (in appearance).
- 67 The Padaṣṭha Rīṣṭas (portentous events regarding external objects) are narrated, in this manner, according to ancient scriptures. Now listen to the Rūpaṣṭha Rīṣṭas (those concerning forms).
- 68 It is called a Rūpaṣṭha Rīṣṭa (an evil sign of the form) where form is shown. Listen with a mind also to that which is to be just now described and which is of many types.
- 69 That which is known through a shadow-man or a dream, or which is a direct or an indirect Rīṣṭa is also called a Rīṣṭa by those well up in the science of the Rīṣṭas.
- 70 Having washed the body and properly decorated it with white garments etc., let him see his shadow in a solitary place having first charged his body with the māntric power.
- 71-72 Having enchanted the whole body with (this) spell (Om hrīm rakṣe rakṣe rakṣapriye śiṃhamāṣṭakasa-mārūḍhe kūsmāṇḍīdevī mama śarīre avatara avatara chāyām satyām kuru kuru hrīm svāhā) the full-bodied *mantrin* should see the excellent shadow, on an auspicious

day, in the forenoon, in a cloudless and windless place, with threefold purity of mind, speech and body, on an even and purified piece of land devoid of water, husks, charcoals, leather, and any other shadow

- 73 There is no doubt that according to scriptures the shadow is clearly known to be threefold, namely, one's own shadow, other's shadow and the shadow man
- 74 That shadow is, as a rule, styled his own shadow by those proficient in interpreting the scriptures, when the shadow of his own body is seen there in the following prescribed manner
- 75 It is pronounced by the omniscient seers that if a sick man who is standing there does not see his own shadow, he lives, verily, for ten days
- 76 His life is for two days if he sees two shadows. If he sees half of his shadow, know his life (to be) for two days
- 77 There is no room for doubt that his auspicious life is only for a day if the *mantrin* even does not see his (sick man's) shadow when he (*mantrin*) is looking at it
- 78 Know his death to be immediate if he sees his own shadow in various forms such as those of bull, elephant, crow, donkey, buffalo or horse
- 79 It is stated by the knowers of the scriptures that his death is imminent if he sees his own shadow as if having a face bent downwards or turned away or if he sees his own shadow as if distracted
- 80 His death is, as a rule, to take place shortly if he sees, indeed, the shadow covered with smoke or burning with fire or if he sees the shadow without a head
- 81 He lives (respectively) for three or four or five days or six nights, respectively, if he sees his shadow (to be) blue, yellow, black or red
- 82 His life is, doubtless, for a single day if he sees the shadow being cut off by black people
- 83-84 Or if he sees it torn to pieces with arrows, pikes, lances, spears, iron spears or knives or rent asunder with swords etc., or reduced to powder with clubs etc he lives for seven days. His death is said to be imminent who sees it weeping

- 85 One's own shadow has been described in this way. The description of other's shadow is also to be understood as similar to that of one's own shadow. But a special feature as narrated by those skilled in the scriptures is now shown.
- 86 A very handsome young man, neither stunted nor tall, having got his body washed, should get himself anointed with white scented powders.
- 87 Having charged (his) body with the m \ddot{a} ntric power, oh you good people! show his shadow to a sick man having placed (himself) on a piece of land in the east.
- 88 The sick man lives, indeed, for two days if he sees the (other's) shadow crooked, half, or with a face bent downwards or turned away.
- 89-91 Give the following decision according to scriptures in the case of one who sees other's shadow laughing, weeping, running, having one foot, one hand, devoid of ears, hair, knees, arms, hips, head, nose, hand, leg, emitting blood, fat, oil or pus, water, or firebrands.
- 92-94 His short life here, to be known through other's shadow, has been told by the excellent amongst saints to be, for six months, two days, three days, four days, two years, one year, six months, one day, two years, two days, eight days, six months (with reference to those place), one day, two days, three days as well as half a day or five days respectively, if he sees other's shadow laughing etc. (as mentioned in 89, 90 and 91).
- 95 From the viewpoints of different scriptures, other's shadow of this type has been thus defined. Now listen to a shadow-man which is being narrated.
- 96-97 That *mantrin* is, indeed, a shadow-man, who is without pride, passion and deceit and who has a pair of even feet and long hands, having stood on a piece of even ground which is without disturbance and devoid of small creatures, sees in a bright sunshine his own excellent shadow in a manner described before.
- 98 That is stated, by the exalted Jina, to be a shadow-man which is concerned with the tip of nose, intermediate space between breasts, private parts, the point of the feet, the surface of the sky or the forehead.

- 99 From the standpoint of various scriptures, (it is said) that he lives only so long as he is able to see his own shadow clearly reflected in the surface of the sky
- 100 A sick person for whom it is seen lives for six months, if he (*mantrin*) sees the shadow man (shadow) without a head in the sky
- 101 His life would be for three years, if it is seen devoid of feet and if it is seen without the eyes, his life is undoubtedly known to be for a couple of years
- 102 If it is seen without knees, (his life) is for one year, and if it is seen without shanks, his life is for twenty-eight months and without hips, for fifteen months
- 103 Know that his life is for eight months only, if it is seen without heart and it seems certain that his life is for six days, if it is seen without private parts
- 104 Know that his life would be for four days, if it is seen without a pair of hands, for two days, if it is seen devoid of arms, and for one day, if it is seen without shoulders
- 105 It is stated by the best amongst saints that he lives for a long time, if the shadow man (shadow) is seen (by the *mantrin*) fully equipped with principal and subordinate limbs
- 106 Let go (considerations of) life and death See other things whatever you want in a shadow man such as gain and loss, and weal and woe
- 107 From the standpoints of different scriptures, the shadow man is thus described Also the *Riṣṭa* through form is narrated Now listen to the Dream which is being narrated
- 108 Now (about) dreams I narrate those dreams which one gets sleeping at night, if he recites this *mantra* becoming free from (three humours such as) wind, phlegm and bile and establishing equilibrium of seven primary fluids
- 109 Having cleaned the body and decorated it with white ornaments, let him sleep indeed on the ground covered with white cloth, having recited this *mantra*—Om hrīm pañṣasavane kṣmīm svāhā

110 He should observe a fast and silence and should undertake nothing as well as he should do no prohibited talks and should be devoid of passions that day.

111 After ten thousand recitals, the *mantra* is accomplished, if the recital is done with jasmine flowers and with a sacrificial offering of fragrant gumresin and a triad of three sweet things.

112 Dream is twofold. One is that which is told by the god and the other is a natural dream. That dream is a dream told by the god where a *mantra* (sacred formula) is recited.

113 The other (viz. a natural dream) occurs when one, void of worries and with well-poised body and well-proportioned humours, gets, indeed, without (muttering) a *mantra* (sacred formula).

114 Listen to that (dream) which is one though twofold and which is being narrated in brief with reasoning employed in various scriptures and with periphrases.

115 Know that the meaning of dreams is to be understood through watches of the night in the following respective order ten years, half of it (five years), six months and ten days.

116-117 Listen to the fruit in the case of him who sees, while sleeping at night, the image of the best amongst Jinas, devoid of hand, foot, knee, head, shank, shoulder and belly as well as in the case of one who sees destroyed the umbrella or retinue of that god of whom he happens to be the devotee.

118 (His life would be) for four months, if the hands (of the image) are seen destroyed. Know (that his life would be) for three years (if it is seen) devoid of feet; for one year, (if it is seen) deprived of knees; for five days, if the head (of the idol) is seen ruined.

119 (His life would be) for two years (if in the dream he sees the image) without shanks; for one month, if the shoulders (of the image) are seen broken; if the stomach of the image is seen destroyed, (his life would be) for eight months.

120 If the destruction of an umbrella (of the image) is seen, king's death takes place, indeed. If the death of the

attendants or the followers is seen taking place, the death of one's own attendants or followers ensues

- 121 On this earth, revere and obey those who are the advocates of doing a sacrifice in honour of the goddess, having thus known about the near and the far attendants of the god (?)
- 122 He lives but for a couple of months, if in the dream he disappears or is devoured by crows or vultures or if he vomits
- 123 He lives for a month, who sees himself in the dream driven by a buffalo or a donkey or a camel in the southern direction or who sees himself besmeared with ghee or oil
- 124 He lives for more than a month who sees in the dream the eclipse of the sun or the moon or their falling on the ground
- 125 Having got the palm of the hand and the sole of the foot washed and having got the red lac pasted, if it soon fades away after applying the heat, know that his life would be for seven days
- 126 There is no room for doubt that he lives but for a month who is led, in the dream, by black people, after having dragged him from the house
- 127 He lives for twenty days, who in the dream is cut off with a weapon or dies through it or goes in the lower world
- 128 He, who is as good as a dead man, lives, verily, for a month, if in the dream he is led dancing to the southern direction having bound (or placed) red flowers
- 129 He lives, indeed, for a month, if in the dream he falls in a pit filled with blood, fat, pus, skin, ghee or oil
- 130 Thus is told the meaning (or the interpretation) of dreams as related by the learned men of ancient times
Now pay attention to the Direct Riṣṭa which is being now described
- 131 That ill fated evil sign is, doubtless, called a Direct Riṣṭa in the case of him by whose sight it is seen indeed
- 132 He dies shortly who sees here all the directions greenish He lives for three days who calls white, yellow

- 133 The death of that man, who never feels the good smell even though his humours are at par, is said to be taking place unfailingly in course of a week.
- 134 Death is stated to take place immediately in the case of one, by whom the moon or the sun is not seen; (and) indeed, (of one) who walks like a Meru, throws his mouth wide open and exhales a cold breath.
- 135 So is narrated the Direct Rīṣṭa. (Now) hear the Indirect Rīṣṭa which is being described. It is also, as a rule, of two kinds as stated by various scriptures.
- 136 Know that the first Indirect Rīṣṭa described by the best of the thinkers is stated to be with regard to the body and the second with regard to the seeing of water etc.
- 137-138 See his auspicious body having washed and besmeared it with sandal-wood paste mixed with camphor and having invested it with the mantric power of *Oṃ hrīm lāhvāya lakṣmīm svāhā*. It is said by the excellent amongst saints that he lives for six months to whose whole body the flies stick constantly.
- 139 It is said in the *Marāṇakandīkā* (a treatise on death) that he, who does not hear even the noise of his body (?) or does not feel even the scent of the lamp, lives for seven days.
- 140 It is told that the death is imminent in the case of one who does not see the sun or the moon, who says that the white flowers are red and who does not see the tall shadow.
- 141 He lives for seven days whose tongue does not discharge water, does not feel the taste, or whose body does not experience touch and who puts his hand on private parts.
- 142 He, who sees a different colour in a (burning) lamp's flame as well as who does not see the shadow of his own body in southern direction, indeed, is as good as dead.
- 143 If a sick person, who sees his face in knee deep water having uttered spells, does not find it in due order, he lives, verily, for six months.

- 144 Having himself cleaned a beautiful vessel of fine copper containing oil and invested it with the mantric power, he should see his face in the evening
- 145 Having covered the vessel with the divine garment he should himself mutter the sacred formula with the jasmine flowers
- 146 He should sleep on the ground observing celibacy (that night) and distribute milk (Then) in the morning having left (it in front) the sick man should again see it
- 147 If the sick man does not see, indeed, his face in the midst of oil, he lives for six months This is the twofold Indirect Riṣṭa
- 148 Listen to the Riṣṭa, through a question, referred to merely incidentally, which is distinguished with various types and which is discussed with a view consistent with scriptures
- 149 (The knowledge of) the Riṣṭa through a question is of eight kinds It may be through a finger, a red resin, a yellow pigment, a question, letters, syllables, horoscope and lagna
- 150 There is no doubt that a *mantra* (Om hrīm arham namo arahantāṇam hrīm avatara avataṛa svāhā) is accomplished, if it is uttered hundred and eight times with the excellent jasmine flowers before Jina Vaidhamāna
- 151 Having charged hundred times the forefinger of the right hand with the mantric power, place it on the eyes Where is the necessity of saying much?
- 152 Then show the ground If he sees the disc of the sun on the ground, he lives for six months The question through a finger is thus described
- 153 Having muttered the *mantra* hundred and eight times on a ground overspread with the cow dung of a one-coloured cow, one should charge hundred times the red resin contained in an excellent vessel of bell metal
- 154 One should anoint the hands, feet etc of the sick person, having washed them first
- 155 Imagine the days, months and years, having washed the hands of the sick person first with the cow's urine and then with milk

- 156 Imagine fifteen on the left hand and fifteen on the right hand; imagine bright half on the left and dark half on the right.
- 157 Imagine the days of fortnight on the fingers of both the hands. One should contemplate carefully what is manifest on the lines.
- 158 Having cleaned the pair of hands with the bright, yellow pigment, charge it hundred times with the mantric power and (then) see it.
- 159 That man lives for as many days, months and years as there are black dots on the joint of the hand.
- 160 When one asks regarding a sick person, having set aside that question, let a (fresh) question be put (by him), having (first) uttered in his mouth this *mantra* (Om hrīm vada vada vāgvādini satyaṃ hrīm svāhā).
- 161 Having doubled all the letters and quadrupled the prosodial instants let the total be divided by vowels. He dies, if a remainder is even; and lives, if it is odd.
- 162 All the letters should be divided into two parts and then again they should be divided by fourteen. (The sick man in question) lives, if the remainder is odd and dies, if it is even or a zero.
- 163 There are (eight) groups, (namely), *A, K, C, T, T, P, J, and S*. All the *Āyas* such as *Dhaya, Aggi, Siha, Sāṇa, Vasaha, Khara, Gaya, and Dhaṅkha* are to be distributed among these.
- 164 According to scriptures, all the *Āyas* should be divided, as a rule, into four groups, namely, *Jaliya, Ālīngiya, Dadḍha* and *Sṃta*.
- 165 Put all the *Ayas* in a straight line, the respective order being *Ālīngiya, Dadḍha, Jaliya* and *Santa*.
- 166 All the *Āyas* beginning from *Dhaṅkha* and ending in *Sāṇa* are certainly to be known as having the foot (in the form of a zodiacal sign).
- 167 The zodiacal sign called *Aries* should be placed below *Gaya* and *Vasaha*. It is to be so understood further on. There are, verily, twelve zodiacal signs beginning with *Aries* and ending in *Pisces*.
- 168 It is said that the zodiacal sign called *Aries* has *Assinī, Bharanī* and *Kittiyā* as its quarters. It is so, further on, upto the last lunar mansion called *Revai*.

- 169 There is no doubt that a sick man dies, if all the Āyas are *Daddha* or *Jahya*, he does not live if all are (also) *Ahngiya*, and he lives, if all are *Santa*
- 170 Having placed the milk of a one coloured cow in an earthen vessel, throw an equal amount of the powder of *Kavitha* (*Feronia Elephantum*) over it
- 171 His soul becomes steady at the time of dawn, soon after he finishes over it hundred and eight recitals of the *mantra* called *Panhasavana*
- 172 Let omens be seen in the forest as well as in the city, let words also be heard, according to various scriptures, as it is described by ancient teachers
- 173-174 (The sight of) a black jackal, a crow, a horse, a crane, a heron, a swan, a duck, a kite, a parrot, a crowd of bats, a flying fox, a covey of pigeons, a skulk of jackals, a white water-snake on the left prolongs sick man's life If they are on the right and making a noise, they always indicate his death
- 175 If an owl, a cock, a *Dhenka*, a *Bappiha*, a mongoose, a francoline partridge or a deer is on the left and making a noise, it destroys the life of a sick person.
- 176 It is not good, if any one of these is seen, namely, a vulture, an owl, a *Bharanda* (a fabulous bird), a myna, a ram, a tiger, a rhinoceros, or a rabbit
- 177 It indicates a sure death, if a crow, a dog, a donkey, or a bull is making a noise on the right in the midst of townsmen (?)
- 178 The sight of a buffalo, a dead body, a menstruating woman, a weeping crowd as well as a serpent, a rat, a cat, or a hog indicates death
- 179 It is declared by the best amongst seers that all should avoid in this world the sneezing of a horse, an elephant, a cow, a man as also of a dog and others
- 180 The Word is twofold, (one is) divine and (the other) natural Listen to the exposition of a divine word which is being told
- 181 Let one, who has washed his body and dressed himself in extremely white garments etc hear the auspicious or the inauspicious word, like a second person.

- 182- Having taken the image of Ambā and having washed, anointed and worshipped it, one should place it under (his) left arm, covering it with white cloth.
- 183- At the end of the first watch of the night or at the time of dawn, let one move through the city, muttering this *mantra* (Om hrīm ambe kūṣmāṇḍi brāhṃaṇi devī vada vada vāgīśvari svāhā).
- 184- Take into consideration that which one first utters (whether it is) good or bad. There is no doubt that he lives, when (the first word is) auspicious and dies, when (it is) inauspicious.
- 185- The divine Word has been described. I now talk of natural Word which (may also be) either good or bad. Enough of prolixity. Let it be heard according to the scriptures which have their origin in the *Puṃvas*.
- 186- The names of *Arhats* and the like and of gods as well as the words like *siddhi* (accomplishment), *buddhi* (intellect), *jaya* (victory), *vrddhi* (prosperity), *indu* (moon) and *rājā* (king) are all auspicious words.
- 187-188- The words which are inauspicious here in this world, such as, destroyed, broken, dead, fallen, torn, departed, rotten, eaten, base, bitten, black, killed, powdered and bound are also so considered by those well versed in the scriptures dealing with the knowledge of words.
- 189-190- A sound or a sight (as the case may be) of an umbrella, a banner, a water-pot, a conch, a kettledrum, a king, a monk, a jasmine flower, a white garment, white mustards, sandal-wood, curds, a young lady with a son, a harlot, birthday celebrations of a son or a festival connected with god (?) indicates happiness.
- 191-192- A sound of the destruction of a horse, an elephant, a bull, a cart, a chariot, the staff of an umbrella or a banner, an elephant, a shop, an image of a temple, a fort, a town-gate, a sword, or a dagger or the word 'broken' or the word 'stung' is not for good. This is called (the knowledge of portentous events) through "words" by the saints who are proficient in answering questions.
- 193- Let one, having become clean in body, in a manner described before, anoint with the bright yellow pigment (prepared from the urine or bile of a cow) having washed his hands. There is no room for doubt (regarding this).

194 195 196 Let him keep his folded hands before the tip of the
nose, having washed (the body) in a lonely place on a
clean piece of ground, having assumed a posture called
Palyanka on a seat and having stationed the sight on
the tip of the nose. Think of the bright half on the left
hand and of the dark half on the right as well as fifteen
days on the joints of the fingers. Imagine on them the
letter *H*

197 " One should know that fortnight through
the excellent method of collyrium

198 That is the date (of his death) which is indicated by
the joint on which the letter *H*, appearing black, falls
This is so said in the description of the *Riṣṭa* through
letter

199 Having dressed himself with white garments etc.,
having himself washed his own body and having taken
milk, let him sleep on the ground observing celibacy

200 Let him sleep on the bed which is in the form of a white
sheet of cloth, having thought in his mind about the
work and having (first) muttered, hundred and eight
times, the (following) *mantra* (designated as) *Suggva*
Om namo bhagavade suggvassa panhasavanassa kamale
kamale vimale vimale vipule vipule udara devi satyaṃ
kathaya satyaṃ kathaya itimiti pulindini svāhā

201-202 Then at the time of dawn, after an hour and twelve
minutes have passed, mutter as said by the excellent
amongst saints twenty-one times the *mantra* styled
Suggva having first uttered for twenty-four minutes
the *mantra* called *Parametṭhi*

203 On a clean piece of ground and on a board let three
straight lines be drawn without a stop

204-205 Thus eight horizontal lines are to be obtained inter-
crossed by eight vertical lines. Put the first line from
the left to the right having noted the first, the middle
and the last. There are eight *Āyas* e.g. a *Dhayaṇya*,
Dhāmayā Sihaya, *Sanāya*, *Visāya*, *Kharāya*, *Gayāya*,
and *Vāyasāya*

206 How can a *Rukkhāya* (?) on a *Sihāya* or a *Visāya* be
considered auspicious? There is no doubt that it is
(to be considered) auspicious, if it is found on others

- 207 Know that a *Dhūmāya* on all the other *Ayas* indicates, in all undertakings, destruction, bondage, disease, grief, loss of wealth, fear or ruin.
- 208 A *Sihāya* on a *Dhayāya* is for good and on a *Dhūmāya*, it prognosticates death; on any other *Ayas*, it indicates cruel things.
- 209 A *Sihāya* on a *Dhūmāya* and a *Dhayāya* shows profit and on a *Vāyasāya*, it points to death. A *Sāṇāya* on a *Dhayāya* is good; while on others, it is mediocre.
- 210 A *Visāya* is auspicious on a *Dhayāya* and a *Dhūmāya*, while on a *Sihāya* it brings about death. On the remaining *Ayas*, it foretells an event of a mixed character.
- 211 A *Kharāya* on a *Gayāya*, *Dhūmāya* and *Sāṇāya* gives good; it is for death on a *Sihāya* and mediocre on the remaining.
- 212 A *Gayāya* on a *Sihāya* and *Dhayāya* gives life and wealth. It is said by the ancient seers that it is mediocre on the remaining.
- 213 A *Vāyasāya* is said to be good on a *Durayāya* (?) *Sihāya*, *Dhūmāya* and *Dhayāya*; on a *Sāṇāya*, it brings about destruction and on the remaining it is mediocre.
- 214 One has not to go if the *Ayas* are *Ruddha*; on the contrary, he, who has gone to some other land, returns. He dies soon if the *Ayas* are *Ruddha* and of the same but inimical category.
- 215 A profit follows if a particular *Aya* is on the *Aya* of the same and friendly category. A *Siha* and a *Gaya* are friendly to a *Dhaya* and a *Dhaya* is friendly to a *Siha* and a *Gaya*.
- 216 A *Sāṇa* and a *Khara* are the friends of a *Dhūma*. A *Visa* and a *Dhūma* are the friends of a *Khara* and a *Sāṇa*. A *Dhūma* and a *Dhaya* are the friends of a *Vāyasa*, while all the remaining *Ayas* are friendly to him.
- 217 A *Dhūma* is a friend of a *Siha* and a *Dhaya*. A *Vāyasa* and a *Sāṇa* are the friends of a *Khara* and a *Visa*. It is said by the best among saints that a *Gaya* is a friend of a *Siha*.

- 218 Having known (thus), (you)
predict Where is the necessity of saying much on
this point?
- 219 The death of a sick man follows if the *Ayas* are *Ruddha*
and if the *Ayas* of the inimical category are behind,
The disease of the sick person goes on increasing,
indeed, if the *Ayas* of the hostile category are in front
- 220 Having placed nine dots three times on a fine piece
of ground, put the natal constellation (of the sick
person) in the beginning
- 221 Put (there) the constellation of conception which is
thirteenth from the natal constellation as well as the
constellation of the name
- 222 It is said by Durgadeva that he dies undoubtedly if
the three types of his constellations are clearly pierced
by malefics
- 223 Constellations beginning with *Assini* are to be placed
there, indeed, in the *Bhuangacalla* also He dies
soon if the malefics happen to come in both the mouth
and the tail of the *Nādi*
- 224-225 Put the constellation of Saturn in the mouth of the
Sanicalla Put four constellations on the right arm
and six on the feet There again put wisely, indeed,
four on the left arm, four on the heart, two in each
eye two on the head and two on private parts
- 226 Misery, gain, journey, insult from all, misery, happ-
iness, love, acquisition of money (will result respec-
tively) and also death, if it is in conjunction with
malefics
- 227 There are eight groups, namely, *A, K, G, T, T, P, J,*
and *S* Names originate from these The respective
order of five vowels is *A, I, U, E, and O*
- 228 The first day of the fortnight, the second, the third,
the fourth and the fifth are respectively known as
the *Nandā, Bhaddā, Jaya, Rittā and Punna*
- 229 The air of the name is, indeed, of five types, namely, the
Udā, Bhamā, Bhāmā, Saṅghagā and Atthamā
- 230 The air of the birth is to be known from the con-
stellation (of birth), so also the air of the constellation
of conception According to scriptures the air is
known to be lasting for seventy two days

- 231 It is said by those well up in scriptures that the air styled *A* rises in the months of *Kattiya*, *Māyasira* and the (first) twelve days of the the month of *Pusa*.
- 232 The air styled *I* is seen, by the omniscient, rising in the (remaining) eighteen days of *Pussa* as well as in the months of *Māha* and the (first) twenty-four days of *Phaggunā*.
- 233 The air called *U* rises in the (remaining) six days of *Phaggunā*, the whole of *Citta* and *Varsāha* as well as in the (first) six days of *Jyītha*.
- 234 The rising of the an named *E* takes place in the (remaining) twenty-four days of *Jyītha*, the whole of *Asāḍha* and the (first) eighteen days of *Sāvana*
- 235 The rising of the an designated *O* is known to be taking place in the (last) twelve days of the bright half of *Sāvana* and the whole of *Bhaddaraya* and *Assajanya*.
- 236 The air regarding a zodiacal sign is to be known undoubtedly in this way beginning with *Libra* respectively in accordance with the transition of the sun.
- 237 Know that there are constellations, zodiacal signs, groups and the dates. If all of these five (?) are pierced by wicked planets, he does not live on this earth.
- 238-239 In the *Avakahadācakkā*, the vowels are to be carefully put in the corners and twenty-eight constellations in four directions etc. The respective order of the letters to be placed there is this - *A*, *Va*, *Ka*, *Ila*, *Da*, *Ma*, *Ta*, *Pa*, *Ra*, *Ta*, *Na*, *Ya*, *Bha*, *Ja*, *Kha*, *Ga*, *Sa*, *Da*, *Ca* and *La* Then all the zodiacal signs beginning with *Aries* and all the days of the fortnight beginning with the *Nandā* are to be placed.
- 240 Thus the *Avakahadācakkā* is described with a view consistent with scriptures. Listen to the description of the Ascendant at the time of putting a question.
- 241 At the time when a messenger puts a question, if the Acendant is aspected or associated by the malefics, he, who is attacked with a disease, dies. In the case of a work, it is frustrated, if it is so.
- 242 If the moon is in the eighth house aspected by or in conjunction with malefics, predict that he, who is overtaken with a disease, dies.

- 243 Having to live very little in this world, I now describe severally the days of each constellation as told by ancient sages Enough of prolixity
- 244 There are ten days in *Assinī*, many in *Bharanī*, seven in *Kattiyā* and five in *Rohini*
- 245 There are ten days in *Migasira*, and many in *Addā*, know that there is a fortnight in *Punavrasu* and there are ten days in *Pussa*
- 246 Many days are said to be in *Asulesā* and a month in *Mahā*, seven days in *Puriaphagguni* and twenty one in *Uttarā*
- 247 (If one gets a disease) in *Hattha*, (it remains) for eleven days, in *Cittā* for one day, in *Sāu*, for seven days and in *Visahā*, for ten days
- 248 (Know that if one is attacked with a disease) in *Anurāhā*, (it persists) for twenty days, in *Jiṭhā*, for many days, in *Mūla*, for twenty four days and in *Purvāsādhā*, for one day
- 249 (Know that if one drifts into disease) in *Uttarā*, (the disease goes on) for ten days in *Sarana*, for five days, in *Dhanitṣhā*, for a fortnight and in *Sayabhisā*, for twenty days
- 250 (If one falls a prey to a disease) in *Purva Bhadda vaddā*, (the disease continues) for many days, in *Uttarā*, for twenty days, and twenty one days are said to be in *Revatī*
- 251 If one acquires a disease in the aforesaid constellations, it lasts for the aforesaid duration Where is the necessity of saying much on this point?
- 252 He lives for the stated number of days even if he is in knowledge of the coming evil and if he fasts unto death, he lives, then, also for the same duration
- 253 This treatise, dealing with all the portentous phenomena, was composed in an outline, in course of three days, with a standpoint just in keeping with various scriptures
- 254 Victory be to Samyāmadeva who has subjugated egoism and who is a chief of the monks here in this world And also to Samyamāsena who is his *Guru* as well as to Madhavachandra who is the *Guru* of the latter

- 255 The treatise entitled the *Ratthasamuccaya* is composed, with the directions of Samyamadeva, by Durgadeva, basing it on many other scriptures.
- 256 Let him, who is an expert in the scriptures dealing with the signs of death, publish (it) correcting clearly on this earth what is said against the traditional knowledge out of ignorance or arrogance.
- 257 There lived here on this earth a lord of monks named Samyama whose intellect was rendered logical by his studies of the six systems of philosophy and logic, who was well versed in the science of almanac and words, who had completely mastered politics, who was a lion to the elephants in the form of disputants and who had gone through the canon which is just like an ocean with endless shore.
- 258 This compendium, which is full of great significance, was, indeed, composed by Durgadeva, who was of a lovely character, whose intellect was purified by the water of knowledge, who had obtained success everywhere in the country, who was engaged in enlightening people, who had fully known the scriptures, who was famous, who had resorted to the lord of learning and who was of pure intellect.
- 259 Let the famous treatise of Durgadeva remain renowned on this earth as long as the religion containing decisive statements taught by Jina is progressing in this world; as long as there is a mountain called Meru with desine-yielding trees, as long as there is (this) earth possessed by the kings, and as long as there are moon, sun and a cluster of stars.
- 260-261 This was composed on the eleventh of the bright half of *Sāvana*, when the moon was in the constellation called *Mūla*, in the year 1089, in *Kumbharayarana*, when *Lacchinvās* was ruling, in a pleasant temple of *Santivāha* which is a place of happiness for the monks and the laity fit to get emancipation.
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NOTES

N B Figures on the left indicate numbers of the stanzas

- 1 **रिष्टा**—Portentous phenomena foreboding misfortune and death Broadly speaking these include omens as well as other mystic devices which are briefly referred to in this treatise, namely, *upaśruti*, *chāyā*, *nādi*, *śapna* etc Lexicographers define the Rista thus —

रेगिणो मरण यस्मादुपश्यन्ति विदधते ।

तद्वक्ष्यमरिष्टं शास्त्रिणमप्यभिधीयते ॥

The following definition based on the etymological sense अरिचत् नासयन्तीत्यरिष्टानि is found in the commentary of Vācaspati on the *YS* (App VII) Regarding the earliest origin of the doctrine of omens and portents WEBER in his *History of Indian Literature* says "The doctrine of omens and portents was with the Indians intimately linked with astrology from the earliest times Its origin may likewise be traced back to the ancient Vedic, nay, probably to some extent even to the primitive Indo-Germanic period It is found embodied, in particular, in the literature of the *Atharvaveda* as also in the *Grhyasūtras* of the other Vedas A prominent place is also accorded to it in the *Samhitās* of Varāhamihira, Nārada etc and it has, besides, produced an independent literature of its own" (Eng trans , 1882, p 264) The same author in the same book further remarks —

" The fifth book (or the sixth adhyāya) has quite a peculiar character of its own and is also found as a separate *Bṛahmaṇa* under the name of *Adbhūta Brāhmaṇa* in the latter form, however, with some additions at the end It enumerates untoward occurrences of

daily life, omens and portents along with the rights to be performed to avert their evil consequences. These afford us a deep insight into the condition of civilization". (p. 69.)

The *Upanishads*, *SBE*, Vol. I also allude to omens and dreams foreboding death (pp. 261-263). The *Gama Sūtras*, *SBE*, Vol. 22 enumerate the science of omens and portents as the last of the seventy-two sciences (p. 282).

PISCHEL in his *Vedische Studien* hints at this science by observing "When he sees lightning in a cloudless sky, let him know that it is so" (I, 112).

The *Kaṣika Sūtra* which is the sole existing ritual Sūtra of the *Atharvaveda* also refers, in the thirteenth and the fourteenth Adhyāyas to a variety of omens and portents (p 152).

The *Arthaśāstra* of Kautilya (Trans. Shama-shastri, Mysore, 1929) indirectly brings in the subject of omens and portents when it mentions "When the nail of the little finger, nimba, Kāma, madhu, the hair of a monkey and the bone of man, all wound round with the garment of a dead man is buried in the house of or is trodden by a man, that man with his wife, children and wealth will not survive three fortnights" (p 423).

Dr. PUSALKER in his monumental work states "Belief in magic, amulets, omens etc is found among the vedic Indians also in common with all the ancient people of the world." (*Bhāsa - a study*: By Dr. A. D. PUSALKER, M. A., LL. B., Ph. D., Meherchand Lachhmandas Piākrit and Sanskrit Series, Vol. VII. 1940, Lahore, page. 444). The same book further mentions there "Dreams and omens were interpreted by royal astrologers and their directions were followed".

Prof. D. KOSAMBI in his letter of Feb. 7, 1941 writes to me "There is not much about Riṣtas and omens in the Pāli literature. There is a mention of some of these in the first Sutta of the *Dighanikāya* forbidding the Bhikkhus to indulge in their practice. In one of the Jātakas, star-reading is ridiculed". Prof. P. V. BAPAT also in his postcard of Feb. 9, 1941 informs

me to the effect that some references may be found regarding the Riṣṭas in the *Suttanipāṭa* (edited by him) as well as in his article in the Sir Ashutosh Mukerjee Memorial Volume. I have attached in the Appendix ■ a passage from the *MP* (SBE, Vol 36 pp 157-162) just describing the phenomenon of Dream and its implication (App VIII). But it is clear that there is not much material to be found in the Buddhist literature regarding this occult science.

It is the Jain literature rather than the Buddhist that abounds in references to this mystic science of omens and portents. The earliest reference to the *Astānganimitta* which predicts good or bad and is in a way a branch of the *Riṣṭasāstra* is found in the *Ācāravastu* of the third chapter of the ninth *Purva* of the *Drstivada* according to the *Nāyadhammakāṇḍo* (The canonical books all referred to are the Āgamodaya Samiti Editions), (I, 1) the *Bhagavat* (11, 11 15, 1) and the *Sūtagada* (1, 12, 9) SBE, Vol 22 considers it as the last of the seventy-two sciences. The *Thānanga* (काले ५१॥११, 10th thāna), the *Anuogadāra* (काल ५१॥१११॥ ११॥ १२॥ १२॥ १२॥) and the *PSU* (1238) passingly refer to this. The *Samarāya* (47) and the *Panha* (1, 4) allude to it while describing the *Utpāta* etc. The commentary on the *Uttarajjhayana* takes note of the signs and symptoms foretelling good as the following stanzas will show —

मिरफुरणे किर रज्ज पियमेलो होइ बाहुफुरणमि ।

अरिउफुरणमि अ पिय अहरे पियसगमो होइ ॥

(com on the 8th chap)

चण्डुसिणेहे सुअगो दतसिणेहे अ भोय । मिट्ठ ।

तयनेहेण य सोक्ख चहनेहेण होइ परमघण ॥

(com on the 15th chap)

So far as non canonical literature is concerned, Hari bhadra in the *Vyavahāraśāstra* and Hemacandra in the *YS'* predominantly mention it. This remark is illustrated by the following stanzas —

पुरेणायवा नार्या ऋष्ट १ न कदाचन ।

चन्द्रविम्ब निशि शुक्लचतुर्थीसम्भव किल ॥

(यवहारक-१)

नक्षत्रस्य सुहृत्स्य तिथेश्च करणस्य च ।

चतुर्णामपि चैतेषां शकुनो दण्डनायकः ॥

(व्यवहारकल्प)

In the *Lagnasuddhi* also, Haribhadra deals with this by making statements on आलङ्कित, दण्ड etc. Ratnaśekhara in the *Dinaśuddhi* and Jñānasāgara in the *Ratnacūḍakathā* make occasional observations on this science. The *Nidānamuktāvalī* of Pūjyapāda makes some interesting allusions as will be seen from the following śloka:-

रिष्टं दोषं प्रवक्ष्यामि सर्वशास्त्रेषु सम्मतम् ।

सर्वप्राणिहितं दृष्टं कालारिष्टं च निर्णयम् ॥

पीत्वा जलं यस्य न याति तृष्णा भुत्वा भृशं न क्षुद्रपैति यस्य ।

अक्षिप्ये चास्य सुवर्णनासा मासेऽष्टमे तस्य हि कालमृत्युः ॥

खण्डं भवेद्यस्य पदं कदाचित् पकांकिते वा भुवि पांसुलेपात् ।

ते सप्तके मासि विहाय सर्वं प्रयाति याम्यं सदनं भुज्यात् ॥

The *DP* clearly mentions the निमित्त and its efficacy as is come out by the following gāthās:-

न निमित्ता विवर्जन्ति न मिच्छा रिसिमासियं ।

दुष्टिद्वेष्टेणं निमित्तेणं आदेसो उ विणस्सइ ॥ ६९ ॥ ९१५ ॥

× × × × × ×

निमित्ते कित्तिमे नत्थि निमित्ते भावि सुज्झए ।

जेण सिद्धा विद्याणंति निमित्तुप्पायलक्खणं ॥ ७४ ॥ ९२० ॥

In addition to these there are so many references in the *VRS*, *ĀS*, *Vivekavilāsa*, *Nāracaṇḍra Jyotiḥ* and the *Tribhuvanasāra* that it is needless to multiply instances here. I have thus tried to give the meaning of the Ristas in general as well as the earliest reference to the Rista as found in the three prominent schools of Indian thought, namely, Vedic, Buddhist and Jaina. For its origin and development and for its conception according to Non-Indian schools of thought the readers are requested to refer to parallel passages in the Appendix and to the Introduction.

The stanza is an example of मुखविपुला.

- 2 जोणीसु groups or classes which are eighty-four lacs in number.

नवरि नवरि, नवर and नवर—all these three mean ‘merely’ when they are used adverbially. See *PV*, 2, 187.

- 4 वसणअभिभूओ attacked by adversities. वसण means ‘addition’ also. Vide infra St. 5. To meet the metrical

exigency, the Samdhi between वसण- and अभिमूओ is avoided It is allowed by Hemacandra See *PV*, 1, 5 पमाय has a positive sense and means negligence

चउकसाहि—*a quaternary of evil emotions, such as, anger, ego, deceit and greed* Of all evil emotions, it is these four which draw the Karmic particles towards the soul rather more effectively

- 5 एदाइ is a form with a Sauraseni influence See *PV*, 4, 260
- 7 There are five crores, sixty eight lacs, ninety nine thousands, five hundreds and eighty four diseases
- 8 The senses are five, namely, eye, ear, nose, tongue and skin Their objects are also, respectively, sight, sound, smell, taste and touch
- 10 मिजुवादेहि—Compare the following stanzas of the *PSU* -

छउमथमरणकेवलेवेहायसगिद्धपिद्धमरण च ।

मरण भक्तपरिभा इगिणि पाओवगमण च ॥ १००७ ॥

× × × × × ×

गिद्धाहमवधण गिद्धपीठउवधणाइ वेहास ।

एइ दोखि अरि मरणा कारणजाइ, अशुभाया ॥ १०१६ ॥

टीका —‘उवधणाइ वेहास मिति उद् ऊर्ध्वं दृक्षन्वास्वादो बधनमुदय धन तदादा यस्य तदगिरिभृगुनपातादेरात्मनव जनितस्य मरणस्य तदुदयधनादि ॥

- 11 जुदी—a form with a Sauraseni peculiarity
- 12 अहिंसलक्खडे—अहिंसा is shortened into अहिंस The *PV* permits it See 1, 4 अहिंसा is the one and the first of the three main constituents of the धम्म of धम्मो मगलमुक्किट्ठ आहसा सज्जो तवो । देवा वि त नमसते जस्स धम्मो सया मणो ॥ १ ॥ *Desveāhanjyutt* (Ed Prof K V Abhyankar, M A, 1 32, Ahmedabad)

सलेह ॥—It means ‘thinning’ It is twofold, external and internal It is बाह्यसलेखना if it refers to body and आभ्यन्तरसलेखना if it does to क्पायस which are four as said before The *PSU* has the following to say on that -

चत्तारि विचिंताइ विगइ निजुहियाइ चत्तारि ।

सवच्छरे य दोखिउ एगतरिय च आयाम ॥ ८७५ ॥

नाइविगिहो य तवो छम्मास परिमिय च आयाम ।

अयरे वि य छम्मासे होइ विणिह तवोक्कम ॥ ८७६ ॥

बास कोढी सहिय आयाम कट्ट आयुपु वीण ।

गिरिकर च गलु पाओवगम पनजेइ ॥ ८७७ ॥

टीका संलेखना आगमोक्तविधिना गरीराद्यपकरणं । सा च त्रिविधा-
अर्धन्या पाण्मासिकी मध्यमा सवत्सरप्रमाणा उत्कृष्टा तु द्वादश वर्षाणि ॥

The *DP* also refers to it in the following way -

एवं सरागसंलेहणाविहिं जइ जइ समायरइ ।

अज्झप्पसंजुयमई सो पावइ केवलं सुद्धिं ॥ १८७ ॥ १४२२ ॥

X X X X X X

पोराणयं च कम्मं खवेइ अन्नन्नबंधणायाहं ।

कम्मकलंकवलिं छिंदइ संथारमारुढो ॥ ३११ ॥ १५४६ ॥

- 14 अणसणेण It may be temporary or one, lasting unto death.
The *PSU* describes it as under -

अणसणभूणोअरिआ चित्तीसंखेवणं रसचाओ ।

कायकिलेसो संलीणया य वज्झो तवो होइ ॥

टीका अनशनमाहारत्याग इत्यर्थे । तत्पुनर्द्विधा-इत्वर यावत्कयिकं च ।
तत्रेत्वरं परिमितकालं । तत्पुन श्रीमहावीरतीर्थे नमस्कारसहितादि पण्मासान्तं, श्रीनाभेय-
तीर्थे सवत्सरपर्यन्तं, मध्यमतीर्थंकरतीर्थे त्वष्ट मासान् यावत्, यावत्कयिकं पुनराजन्म-
भावि, तत्पुनश्चेष्टामेदोपाविशेषतस्त्रिधा, यथा पादपोषगमनं, इंगितमरणं, भक्तपरिज्ञा
चेति ॥

- 15 आराहणापडायं is a particular type of penance which is very
complex and technical in nature. The *DP* defines it in
the following fashion -

संसारंगमज्झे धिइवल्लवसा य वद्धकच्छाओ ।

हंतूण मोहमल्लं हराहि आराहणापडागं ॥ १२९ ॥ २६२ ॥

X X X X X X

धीरपुरिसेहिं कहिय सप्पुरिसनिसेवियं परमधोर ।

उत्तिण्णोमि हु रंगं हरामि आराहणापडागं ॥ ३१२ ॥ १५४७ ॥

धीर ! पडागाहरणं करेहि जह तंसि देसकालम्मि ।

सुत्तत्थमणुगुणितो धिइनिच्चलवद्धकच्छाओ ॥ ३१३ ॥ १५४८ ॥

चत्तारि कसाए तिन्नि गारवे पंच इंदियग्गामे ।

जिणिउं परिसहसहे हराहि आराहणापडागं ॥ ३१४ ॥ १५४९ ॥

न य मणसा वित्तिज्जा जीवामि चिरं मरामि व लहुति ।

जइ इच्छसि तरिउं जे संसारमहोअहिमपार ॥ ३१५ ॥ १५५० ॥

जइ इच्छसि नीसरिउं सव्वेसिं चेव पावकम्मणं ।

जिणवयणनाणदंसणचरित्तमावुज्जुओ जग्ग ॥ ३१६ ॥ १५५१ ॥

दंसणनाणचरित्ते तवे य आराहणा चउक्खंधा ।

सा चेव होइ तिविहा उक्कोसा मज्झिमजहण्णा ॥ ३१७ ॥ १५५२ ॥

परिसहे troubles encountered by an apprentice on the
path leading to salvation They are twenty-two in
number. The *TAS* enumerates them as below. -

मार्गाव्यवननिर्जरार्थं परिषोढव्याः परीषहा ॥ ८ ॥

सुसिपासादीतोष्णद । मलकनास्थारतिस्त्रीचया-
 निपद्यानाख्याकोनावचयाचनाल । मरोगतृणस्पर्श-
 मल सत्कारपुरस्कारनशाज्ञानादरानानि ॥ ९ ॥

(9th Adhyāya)

नशाज्ञानादरानानि is to be split up as प्रज्ञा + अज्ञान + अदर्शन

- 16 वरमरणकटिधारा—The *Maranaṅkandika* is a small treatise, by an earlier writer, dealing with omens and portents (See *Anekanta*, Ed Pt Jugalal ishere, 1941) It has been largely drawn on by Durgadeva in composing the *Ristasamuccaya*
- 21 सःदि is a Śauraseni form
- 22 दु is a Śauraseni indeclinable for तु
- 25 ज्य प is a Deśya word meaning swiftness The Gujarātī word चड्य is derived from it
 चङ्ग is also a Deśya word and means motion . The word चान्य in Gujarātī supports the inference
- 26 लहु is adjective here and means "immediate"
- 36 चिदिगासो and सदिगासो—The द् for त् is a Śauraseni peculiarity I have preferred the reading सदि to सुद् as it was supported by the *YS'* (App XIII)
- 37 नियजीहा has no case-terminations perhaps because of the *Apabhramsa* influence
- 43 उद्ग is purely a Śauraseni form of the Skt अवतर The Mantras have been kept in the *chayā* as they are in the original
- 49 उत्तमद्रुम—It can be better taken to mean a tree in a proper condition
- 51-52 Compare these statements of the *Ristasamuccaya* with those of the *YR* (App XIV) and the *KJ* (App XV)
 छति of the text should be read as छ and ति meaning thereby six and three In the *chāyā* also it should be rendered by षट्तीन् and not by षडिति
- 56 We get here an instance of *ganafusion*
- 62 रङ्गाङ्क—This is an attributive compound serving as an adjective to स which is understood there in the stanza
 लहुमच्छू—This is also an attributive compound लहु has the sense of 'premature' here The compound has an adjectival sense qualifying गेह It should be noted here that लहु as a separate word is used in the text both as an adverb and as an adjective

- 63 The author can be justified if we take the metre employed to be गीति, also called उद्गाय. Then the stanza is not at all defective metrically.
- 64 लहुमरणं is a Karmadhāraya compound where लहु means "imminent or fast approaching".
- 65 अहर्षदं is a Tatpuruṣa compound and means a part of the day.
- 66 पुरिससारिच्छं apparently means "having the figure of a man".
- 70 भंतेवि is an Apabhramśa gerund. See *PV*, 4, 440.
- 71 सन्वगो means the same thing as is meant by पूर्णाङ्ग . He should not be devoid of or defective in any of the limbs.
- 78 लहु is here used adverbially.
- 88 अहवद् is purely an Apabhramśa word for अवत्. This form is abundantly used in the *Kumārāpālacarita* (Bombay Sanskrit Series, 1900) See *PV*, 4, 419.
- 95 छायापुरिसं For comparison and contrast I have given below a passage from the *S'ivamahāpurāṇa* (*Umā-saṃhita*), chap 28.

देव्युवाच देवदेव महादेव कथितं कालवञ्चनम् ।
 शब्दब्रह्मस्वरूपं च योगलक्षणमुत्तमम् ॥ १ ॥
 कथितं ते समासेन छायाकं ज्ञानमुत्तमम् ।
 विस्तरेण समाख्याहि योगिनां हितकाम्यया ॥ २ ॥

शंकर उवाच शृणु देवि ब्रवक्ष्यामि छायापुरुषलक्षणम् ।
 यज्ञात्वा पुरुषः सम्यक् सर्वपापैः प्रमुच्यते ॥ ३ ॥
 सूर्यं हि पृष्ठतः कृत्वा सोमं वा वरवर्णिनि ।
 शुक्लाम्बरधरस्त्वग्नी गन्धधूपादिवासितः ॥ ४ ॥
 संस्मरन्मे महामन्त्रं सर्वकामफलप्रदम् ।
 नवात्मकं पिण्डभूतं स्वां छायां संनिरीक्षयेत् ॥ ५ ॥
 दध्नुः तां पुनराकाशे श्वेतवर्णस्वरूपिणीम् ।
 स पश्यत्वेकभावस्तु शिवं परमकारणम् ॥ ६ ॥
 ब्रह्मप्राप्तिर्भवेत्तस्य कालविद्धिरितीरितम् ।
 ब्रह्महत्यादिकैः पापमुच्यते नात्र संशयः ॥ ७ ॥
 शिरोहीनं यदा पश्येत्पद्मभिर्मांसैर्भवेत् क्षयः ।
 समस्त वाङ्मयं तस्य योगिनस्तु यथा तथा ॥ ८ ॥
 शुक्ले धर्मं विजानीयात् कृष्णे पापं विनिर्दिशेत् ।
 रक्ते बन्धं विजानीयात् पीते विद्विषमादिशेत् ॥ ९ ॥

विवाहो बन्धुनाशस्त्वादितु टे चैव सुखयम् ।

विकटो मृत्यते माया विजये धनमेव हि ॥ १० ॥

पादाभावे विदेनास्त्वान्तितकथित मया ।

तद्विचार्य ग्रयत्नेन पुरपेण महेश्वरि ॥ ११ ॥

सम्यक् त पुरुष दृष्ट्वा सन्निवेश्यात्मनात्मनि ।

जपेन्नवात्मक मन्त्र हृदय मे महेश्वरि ॥ १२ ॥

इति ध्यापुस्तकलक्षणम्

96 मय-मयण-मा-हीणो—Note the alliteration

97 ठिच्चा—common in Ardhamāgadhī

101 गयणविहीणो—To avoid redundancy I have preferred गयण
to लयण which is referred to by ॐरहिण in st 103

106 जि—an Apabhramsa indeclinable See PV, 4, 420

107 सुमिण—The word सुमिण is for the most part used in
Ardhamāgadhī See PV, 1, 46 The *Texts of confucianism*, *SBE*, Vols 3 and 27 deal with the interpretation
of dreams (3, pp 128 and 350 sq n 27, p 344) The
Upanishads, *SBE*, Vol 15 give a full explanation of
dreams (p 280) A topic that some dreams are auspicious
omens while the others are not is treated at length
in the *Vedānta Sūtras*, *SBE*, Vol 34 (p 325) and 38
(pp 136 sq) The *Vedānta Sūtras*, *SBE*, Vol 48
discuss a case that the dreams even though they are
unreal, are the cause of the knowledge of real things
(p 604) The *Gāṇa Sūtras*, *SBE*, Vol 22 beautifully
describe the fourteen auspicious dreams dreamt by
Mahavira's mother and their implication (pp 219 sqq)
and also those dreamt by Marudevi the mother of
Rṣabhadeva, the first Tīrthamkara (pp 281 sq)
The *Grihya Sūtras*, *SBE*, Vol 29 enjoin to worship
sun if one wanted to get rid of the effect of a bad dream
(p 224) Expiatory rites and sacrifices on seeing bad
dream have been briefly dealt with in the *Grihya Sūtras*,
SBE, Vol 30 (pp 81 and 183 sq) We also come
across a vivid description of dreams in the *Milinda*,
SBE, Vol 36 (pp 157-162) A mention of dream
is also made in the *Nāyādharmakathā* (11) In the
Chāndogyaopaniṣad, the following śloka is found, refer-
ring to dreams —

यदा कर्मसु काम्येषु स्त्रिय स्वप्नेषु पश्यति ।

समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ने निदर्शने ॥

The 242nd Adhyāya of MATP, is wholly devoted
to dreams (See App -VI)

From all these foregoing references we can easily conclude that the subject of dream, as a branch of the *Risṭasāstra*, is as old as history. For parallel passages and detailed discussion see Appendix and Introduction. स्वप्नानि is found in all the MSS. It should be स्वप्नाः and hence interrogation.

- 108 समधातु one whose seven primary fluids are neither more nor less. They are रसासृग्मासमेदोऽस्थिमज्जाशुक्राणि धातवः । They are sometimes taken as ten by including केश, त्वच् and लायु.
- 110 आरंभ, विकहा and कसाय are the three Jaina technical terms for a sinful activity, a sinful story and a sinful thought respectively. विकहास are four, namely, स्त्रीविकथा, भक्ताविकथा, देशविकथा and राजविकथा. अच्छिता a gerund in Śaurasenī.
- 111 मधुरतण्णं three sweet things, namely, sugar, honey and clarified butter.
- 112 देवद for देवता reveals Śaurasenī influence.
- 113 सगण a figure, form, shape. They are five in number, e. g. परिमंडल, वट्ट, तंस, चउरस and आयय.
- 114 समासदो a word with a Śaurasenī characteristic.
- 115 सिमिण्ठं Note that it is, mostly, a Māhārāṣṭrī Prākṛit word.
- 116 पडिमा There are no case-terminations, it is obviously in the Accusative case. Perhaps an Apabhramśa influence is working on it. I have quoted below a passage from the *JAOS*, XV, p. 214 though it does not deal with the images as they are dreamt of in the dream.—

“Whenever in a region idols move about or laugh, when they have a frightful appearance, let one know that there is a great peril. When they laugh out, wink, sing and are changed and whenever there is an odour of meat and blood, there is great peril. In cases where a picture looks, sings, or moves suddenly let one declare the death of a king in eight months. When pictures, images and altars undergo a great change let one know that there is a great peril”. 12.

The image referred to in the text is the image as it is dreamt of in the dream but both descriptions agree as far as the abnormal phenomenon of an image and its inauspicious consequences are concerned.

- 117 परिवार—For an accurate conception of the technical term परिवार, see Maheśvara's *Kāśyapaśilpa* (48th *Patala*, *Paruāraavidhi*, pp 142–154, Ānandāśrama Sanskrit Granthāvalī no 15, 1926)
- 121 देविमहवाङ्म—The Anusvāra on इ is only for metrical exigency See *PV*, 1, 26
- 122 दु—an indeclinable with a Śaurasenī peculiarity
- 123 वनिस्त्रगदिसाएँ and बालदिसाएँ of st 128 mean the same thing
णिजदि—a verb with a Śaurasenī feature
बिलिते—सइ is understood after बिलिते So it is an instance of the Locative Absolute
- 125 प+बालिअ and नि बाविअ—gerunds of the Śaurasenī Prākṛit
- 127 अहवइ—an indeclinable purely in Apabhramśa
रसादरे—a word with a Śaurasenī peculiarity
- 130 जेम—an Apabhramśa word See *PV*, 4, 401
- 131 तत्स ए and से देव—These two readings are not happy and I am not satisfied with the presentation of the text
तत्स ए (ण) ण्ण and से देव (सदेह°) परिहीय will be, I think, better
- 134 सरि (सि) स्रो—वा is here taken as understood It means either moon or the sun So also in the *chāyā*
- 135 भणिजमाय—It is the same as भणिजमाण In the *chāyā* I have dropped क and rendered it by अप्यमान
- 136 निदिय—a Śaurasenī word for द्वितीय जलइदसणे—The *Mahinda*, *SBE*, vol 36 gives some information regarding divination from the marks of the body (pp 157–161) It is also found dealt with in the *Vedānta Sūtras*, *SBE*, vol 48 (p 604) Divination from a mirror is briefly touched in the *Upanishads*, *SBE*, vol 15 (24)
- 137 प+बालिता—a Śaurasenī gerund
सहिमेण—हिम has got a number of meanings I have selected 'camphor'
वरतयु—तयु when it means a "body" has a feminine gender both in Prākṛit and Sanskrit
- 138 सयलजगेसु—To suit the metrical exigency, the Samdhi is avoided See *PV*, 1, 5
- 139 सतयुसइ—Though the majority of the MSS is for this word सव सइ is definitely better
- 149 पण्डवक्खरेसु सण—Note the absence of Samdhi between पण्ड and वक्खरे to suit metrical purpose पण्डवक्खरे सण would have been better It is also warranted by S पण्डवक्खरे (°र) सण would have been still better The question is

eightfold. अङ्गुलिप्रश्न, अलङ्कारप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लम्प्रश्न. If we take पण्डितव्यसरेषु ३०, there would be some difficulty in enumerating the eight types of the question. To keep in tact the Sanskrit usage and idiom I have taken freedom while rendering this gāthā in Sanskrit in the chāyā. पण्डितव्यसरे ३० will be rendered by प्रश्नाक्षरैः शकुनेन in the chāyā. The author clearly wants to distinguish between पण्डितव्यसर and व्यसर.

- 154 All the three MSS. have got the following stanzas with the numbers mentioned against them

अहिमंतिय सयवार कंसयवरभायणम्मि आलत्तं ।

इगवण्णगोमण्णं अट्टहियसण्ण जविज्ज ॥ १५३ ॥

पक्खालिय करचरणादी जटि पुण आउरस्स सम(सं)लेवे ।

पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स ॥

पक्खालिय करजुअलं चित्तह दिण-मास-वरिसाई ॥ १५५ ॥

Stanza 153 is the same in all the three MSS. But stanzas 154 and 155 have been composed out of six quarters. Thus the scribe seems to have left out one whole second half of one of the two stanzas and looking to the metre it is the stanza 154 that has lost its second half as पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स is fit to be the first half even looking from the context. So stanza 154 has been printed as one having lost its second half on account of the scribe's oversight. The metre is सुखविपुला.

- 156 Contrast the second half of the stanza with the stanzas, 129-134, of *YS'* (See App. XIII). The same statement is also repeated in the second half of the st. 195 of the *Ristasamuccaya*. This and the other instances show that the author clearly represents a definitely different tradition. The conceptions of the *Sanicakka*, *Ayacakka* and the *Avakahadācakka* are some of such instances.

- 160-169 प्रश्न through प्रश्नाक्षर is elaborately discussed in ten stanzas from 160 to 169. I have quoted below relevant passages on *Āyas* from *NJC* as they are likely to throw much light on the subject –

अथ आयचक्रम् ॥

आयचक्रे द्वादशोर्ध्वा रेखा. षट् तिर्यगाश्रिताः ।

मनु १४ नक्षत्र २७ दक्षा २ के १२ तिथि १५ पद् ६ सागरा ४ भयः ३ ॥ १ ॥

अथ सप्तदशाष्टौ च रघ्नात् विलिखेत् कृमात् ।
तत् स्वरानपढाश्च वणाश्च दण्डोष्णितान् ॥ २ ॥
अनाक्षराद्यस्ये स्वे स्वरके सकलित भवेत् ।
वसुभिर्भाजिते शेषे आया ध्वजमुखादय ॥ ३ ॥
ध्वनो धूम्रोऽयं सिंह आ सोरभेय खरो गज ।
घ्नाक्षश्चेत्ते नभेणैव आयाष्टकमुहाहृतम् ॥ ४ ॥
वाकादली आ च भवेत्सारभेयाच्च रासभ ।
बलवान् रामभाटुक्षा वृषभादपि कुजर ॥ ५ ॥
कुजरापि पचास्य सिंहादपि बली ध्वज ।
ध्वजादपि बली धूम्रस्तथा जातिरिशेपत ॥ ६ ॥
भानाहारेण नून्यत्वाष्टम परिगृह्यते ।
एकाद्ये शेषभूताकेध्वजाद्याश्चायचकृमात् ॥ ७ ॥

अथ समरविजयतने । आयचकृति ॥ १ ॥ २ ॥ यथा देवदत्तयशदत्तयो-
विजयपरजये । देवदत्तनामाकसराया एकोनपचारात् ४९ यशदत्तनामाकसल्या ८४
चतुरशीति उभाभ्यां वसुभाजिते शेषे देवदत्तस्यैक शेष यशदत्तस्य चत्वारि ४
देवदत्तस्यायो ध्वज । यशदत्तस्याय आ ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥

आयचकृमिदं प्रोक्तं यत्सुरेरपि दुर्लभम् ।
अत्र नामाक्षरादीनां युक्तिरन्या प्रदर्श्यते ॥ ८ ॥
जयाजयपरीक्षायां स्वरोदयपरिञ्चितात् ।
षोडशाक्षरवर्गं स्यात्कादय पञ्च वर्णका ॥ ९ ॥
चतुश्चतुष्कवर्गो च यशो वगा नकीर्तिता ।
नाम्नि यणा स्वरान् सप्तानां वर्गवर्णवर्गास्त ॥ १० ॥

इति आयचकृमम् ॥

व्याख्या । शोधस्य नास्ति ये वणा तेषां सप्तया एकत्र कार्यो, कथं कार्यो तनाह ।
वर्गवर्णवशात् । वर्गाणां यावत्सल्यावर्णे तत्सप्तया नास्ति पृथक् ग्राह्या, वर्गाणां सल्या
एकत्र कार्यो तथा नास्ति ये मानास्वरास्तेषां स्वरवगाक्षरसप्तया पृथक् ग्राह्या, स्वरसल्या
द्विगुणा वर्णसल्या चतुर्गुणा तयो सप्तयाकसर्वाङ्गं कृत्वा भागं हरेत् तत् “सप्तमिर्यो
विशेषाकस्तेनारेरात्मनस्तथा । बलाबल विचार्य स्याद्युच्चावसरवेदिमि” । तथा च
उदाहरण । देवदत्तस्य दकारस्य त्रि ३ सप्तया वगारस्य चत्वार ४ द्वितीयदकारस्यापि
त्रिसप्तया ३ तकारस्यैव १ वर्णानामेकादश ११ सप्तया जाता । अथ स्वरान् सल्या ।
एकारस्यैकादश सल्या ११ यत् षोडशाक्षरवर्ग । एव दत्त एषा मानास्वरोऽकार ।
तेषां सल्या तिस्र एव मानास्वरसप्तया जाता चतुर्दश १४ मानासल्या द्विगुणा २८
वर्णसप्तया चतुर्गुणा जाता ४४ तयो संयोगे जाता सल्या द्विसप्तति ७२ ॥ अथ
यशदत्तस्य यकारस्यैका सल्या १ गगारस्य त्रि ३ सप्तया यकारस्यैका १ दस्य त्रिसल्या ३
तकारस्यैका १ एव वर्णसप्तया एकत्र नव ९ तथा यशदत्तनास्ति वर्णस्वरावत्स्वरोऽकारा
स्तत्सल्या चत्वार ४ पृथक् स्वरसल्या द्विगुणा ८ वर्णस्वरसल्या चतुर्गुणा ३६ एव
पद्मनैशब्दं तयो चतुश्चत्वारिंशत् ४४ द्वयोः सप्तमिस्तष्टे शेषानौ २ उभयोः शेष द्वितय
गत २ तत्र बलानलम् । “साम्नेन सधिराविम्ये तयोर्हानतथा वध” । इदं बलाबलम् ।
अथानैव पुनर्विशेषमाह । “किञ्चिच्छेषेऽत्र विषमे समे वापि पृथक् भवेत् । विषमे
विजयो नूनमाधिन्येऽपि समे परे” । यदि द्वयोः सप्तशेषिते सति द्वय विषमाकमेवाव
शिष्यते तदा यस्याधिकं स जयी भवति । द्वयोः समाकेऽवरोपिते सति यस्य हीनाक

स जयी भवति । अथ पुनर्विगेपमाह “यथा शेषेऽत्र सख्याके चतुर्भिः शेषिते सति विषमे हीनके हानि समा हीने जयो भवेत् । ओजे समेऽधिके जेपे जयहानी पृथक् तयो ” योधयोराशोर्विगमेऽधिके जय समेऽधिके हानि । “एतच्चक्रवरं प्रोक्तं सद्यः प्रत्ययकारकम्” ॥ ८ ॥ ९ ॥ १० ॥ इति समरविजये आयचक्रम् ।

॥ आयचक्रम् ॥

१४	२७	२	१२	१५	६	४	३	१७	८	८
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह

(pp. 114-116).

There is another passage also from the same book dealing with the same point.—

ध्वांक्षश्चारासभवृपगजसिहध्वजानला ।
यथोत्तरवला सर्वे ज्ञातव्याः स्वरपारगैः ॥ ५ ॥
प्रसौ योधे पुरे देशे मित्रनारीगृहेषु च ।
आयाधिके भवेच्छासो न लाभो वलवर्जिते ॥ ६ ॥
ध्वजो धूमोऽथ सिंहः श्वा सौरमेय खरो गजः ।
ध्वांक्षश्चेति क्रमेणैव आया अष्टौ दिगष्टके ॥ १ ॥
प्रतिपदाद्युदीयन्ते तिथिभुक्तिप्रमाणतः ।
अहोरत्रि पुनः सर्वे यामभुक्त्या अमन्ति च ॥ २ ॥
आया वर्गाष्टके श्रेया दिगष्टकक्रमेण च ।
स्त्रोदये मृत्युदं श्रेयं सर्वकार्येषु सर्वदा ॥ ३ ॥

॥ आयचक्रम् ॥

ध्वांक्ष	ध्वज	धूम
८।३०	१।९	२।१०
गज		सिंह
७।१५		३।११
खर	वृष	श्वा
६।१४	५।१३	४।१२

(pp. 214-215).

The *ACSS* has some passages illustrating the point under consideration They are as follows :—

पन्म वईयमचन रत्तरप-नवइयव ॥ १५ ॥ ॥ ॥
 आलि ॥ १॥ २ सुइया वचर सवडव ॥ १॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 कुचउ ॥ १॥ सुत्तनरना वीयव ॥ १॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 अहिधूमिजीर न ता ते जा वहराइ चियडाइ ॥ ३ ॥
 सरिरेर दिवापरमाइ व ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 डहा चियड सकड वहराव अमुह ॥ १॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 स वा ॥ होइ निदि पन्ने आलि ॥ १॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 अहिधूमिपाहि न ता ॥ १॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 वचरसरसउठा वचरना वचरपरा हुनि ॥
 अरेहि वचरवना अहरा अरेहि पाप ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 अहरारेहि सुवा डहा हुनि अहरावना ॥
 कमाइ माहति सुइर अथना अथनाइ किं वडु ॥ ॥ ॥ ॥ ॥ ॥ ॥
 डहुनरेहि उठा दहुवना हुनि दहुया ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥
 ते पापसावि वडु वटावट नीमिप नयलेसु ॥ ॥ ॥ ॥ ॥ ॥ ॥

Note the distinction between the *Ristasamuccaya* and *ACSS* regarding the groupings of letters and the vowels. The former divides the whole kingdom into अल्लिय, अल्लिय दहु and वडु while the latter into three namely, अल्लिय, अहिधूमिप and वडु. According to the former the वडु is cent per cent good the अल्लिय is somewhat good and somewhat bad while the दहु and अल्लिय are cent per cent bad in their implication. According to the latter, the अल्लिय is excellent, the अहिधूमिप, of a mixed character while the वडु is positively bad.

This implication of अल्लिय etc holds good not only with regard to questions of life and death but also with those of वडु and दहु, लम and वलम, रम and वरम etc.

The subject is passingly referred to also in *AS* (p 432)

In st 162 विचने is a misprint for इने. Make similar changes in the chāyā and the translation.

The अ (st 163) seems to be दू as it is supported by *NJC* (See above). The दू and दू both mean the same thing. The वडु of the *Ristasamuccaya* is the वडु of *NJC*. The वडु (st 166) is difficult to be derived but by method of elimination we can say that it means the same thing as the वडु. I have put a question mark there after वडु to suggest my inability to derive it or to understand it.

I have not emended st 169 of the text. Still

however if the stanza under notice be as under it would justify the parallel statements of *ACSS* and others :-

दङ्-जलिपुसु मरणं ण उ आलिगि[यआ]पुसु वट्ट(°डु°)इ ।

संतापुसु अ जीवइ रोइ(°ई) णत्थि त्ति संदेहो ॥ १६९ ॥

170 Drop the hyphen after इय.

171 जीवं It is both masculine and neuter.

172 सज्जं The *Nāyādharmalakāḥ* briefly touches the subject of सज्ज (I; 1). The *MatP* goes somewhat in details in the subject (chap. 243. See App. VI). The *VS* exhaustively treats the topic of शकुनागकुल (chap. 86. See App. XII). The commentary on the *Uttarajjhayaṇa* describes the good शकुन in the following stanza :-

अलंकृतानां देव्याणां वाजिवारणयोस्तथा ।

वृषभस्य च शुक्रस्य दर्शने प्राप्नुयाद्यशः ॥

(com. on chap. 8).

The *AS* indirectly refers to it on page 406. The *Ratna-cūḍakathā* by Jñānasāgarasūri contains a beautiful description on शकुनः. The *Kausika Sūtra* has a fantastic description on शकुनः (JAOS, 14, p. 247). The *Pattana-sthabhāṇḍāgārīyagranthasūci* (GOS, 76) devotes some pages on शकुनचिचार and शकुनद्वार in Pīākṛit and Apabhraṁśa (pp. 81-84). The *VRS'* is the last word on शकुन.

For comparative studies the reader should refer to the Introduction and the parallel passages given in the Appendix.

चिरमुणिदेहि is not a happy expression. I would have rather liked वरमुणिदेहि. Here we get an example of gaṇa-fusion.

173 साससिवा It has no meaning; so I had to emend it by साम सिवा as it is corroborated by *VRS'* (p. 257 and p. 589). In the chāyā they should be rendered by रयाभा सिवा and in English translation by a bird (perhaps, a female cuckoo) and a jackal but not by a black jackal. चम्मथडा चर्मचट is supported by *VRS'* (p. 295, 47).

The metre is गीति, also called उद्गाय.

178 The “*Vācaspatya*” gives the three following stanzas under दु शकुन .—

वन्ध्याचर्मपुषास्थिसर्पलवणाङ्गारेन्धनकलीबविद्-

तैलोन्मत्तवसौषधारिजटिलप्रप्राद्वृणव्याधिताः ।

नभ्राभ्यक्तविमुक्तकेशपतितव्यङ्गश्रुधार्ता अमृक्

स्त्रीपुष्पं शरदः स्वगेहदहनं मार्जारयुद्धं श्रुतम् ॥

कापथीगुदतत्पङ्कविधवा कुत्ता कुद्वे कलि
 वंस्ताटे स्खलन छुलापसमर कृष्णानि धा यानि च ।
 कापास वसनञ्च गर्दभरवो दक्षोऽतिरुद् गर्भिणी
 मुण्डाक्षोन्मरदुर्वचोऽन्धबधिरौदवया न दृष्टा शुभा ॥
 कृष्णावरा कृष्णविलेपनाढ्या कृष्णस्त्रज भूर्द्धनि धारयन्ती ।
 दृष्टा प्रकोपा यदि कृष्णवर्णा नारी नरैस्तद्विपदो भवति ॥

- 179 छिकिय—The *Ristasamuccaya* denounces sneezing in all directions while *ĀS* considers it auspicious in certain direction (p 209, 24)
 Also compare -

"From time immemorial the sneeze has been deemed worthy of notice and has usually elicited some form of salutation from bystanders or some expression from the agents. The phrase "not to be sneezed at" has behind it an importance attaching to the act of sneezing to which the whole human race bears witness. Even children witness it as something peculiar and have sayings of their own such as 'scat' or 'shoo'. The origin of the importance attaching to sneezing is thus a question of psychological import as well as one of culture diffusion." W. R. HALLIDAY, *Priestly Narrative*, 175

- 182 पविता—a Śauraseni form
 समलहेवि—Note the Apabhramśa influence. The form समलहे is used in the *Bhavisattakahā* (GOS, 20) in the sense of विलिप्त just as it is used here
- 183 पहायसमयम्भि is a misprint for पहायसमयदिह
- 185 पुन्यगत—It may mean पूनगत also, the word पूर्व meaning here चतुर्दशपूर्व which form part of the extinct दृष्टिवाद. पुन्यगत has been rendered in Sanskrit by पूनगत as PV allows it (See 1, 4)
- 186 सुदसद—For comparison see Appendix III.
- 187 The metre tried here is गीति.
- 194 पलियक—The posture is defined as under -
 एक पादमयेकस्मिन् नि यस्योरौ तु संस्थित ।
 इतरसि लयैवोर वीरासनमुदाहृतम् ॥
 पर्यङ्कासन is the same as वीरासन
 टिप्पणी—As the sense required here is causal, the form to be correct should be अविषा. But it will not be permissible metrically.

- 195 वंधेवि- an Apabhramśa form.
 वामकरेसियपवखं etc See Notes on st. 156.
- 196 Compare the statement with the sts. 129-134 of the YS' (Appendix XIII).
- 197 The missing first half of the st. 197 should be of the following sense:-

उद्धादितकराम्भोजस्तौ यत्राङ्गुलीतिथौ ।

Ibid, St. 134.

- 198 The distinction between the प्रश्नाक्षरप्रश्न and the अक्षरप्रश्न must have been now clear. It should be also noted that the राकुनप्रश्न includes also the शब्दप्रश्न which is देवताजनित and सहज.
- 200 The second half of the stanza is metrically defective. सियवत्थदत्तसयणे is not convincing. It can be set in a proper order as shown below :-

कजं धरेवि चित्ते सुवउ सुसियवत्थसयणे वा ॥ २०० ॥

व would have been better than वा at the end; it is also supported by S. Figure 10 on the word सिय in the stanza is wrong; there should be 11.

- 201 संजवियमेयख(°घ°)डिया The म् added here is styled a Samdhi-consonant by Pischel.
- 205 अगिगलं मरिगल - Here the anusvāra is added only for metrical purposes. See *PV* 1, 26.
- 206 रक्ख (?) It is not derivable. But looking from the fact that the author has dealt with the *Ayas* in the order in which he has mentioned them in st. 205, रक्ख seems to be धय. This रक्ख and the रक्खोह of st. 166 are identical.
- 212 The stanza is an example of मुखविपुला.
- 214-216 There is something missing here from the view-point of meaning. The stanzas are metrically defective also. The following scheme is suggested :-

रुद्धेसु नत्थि गमणं आगमणं होइ देसविगयस्स ।

[x x x x x] ॥ २१४ ॥

रुद्धेसु मरइ सिगं [x x x] ।

[x x] सहजोणिगएसु सुत्त(लहु°)लहिएसु ॥ २१५ ॥

[x x x x x x] ।

लाहो सहजोणिगए मित्तयुयाए फुडं होइ ॥ २१६ ॥

सीहो [य] गओ धयंमि गय-सीहाणं धओ तहा मित्तो ।

धूमरल य साण खरो विस-धूमा रालह-सुणाण ॥ २१७ ॥

[x x x x x] ।

धूम धओ उंसस्स य सेसामा तस्स इह सग्गे ॥ २१८ ॥

सुतं in st 214 is a scribal error of a metathetical nature

219 The first half of the verse is metrically defective It can be corrected by adding सु to स्रि॒

220-222 आइ॒—Loc of आइय which is but another form of आइ=आदि The form आइय is used in this sense in the 7th gāthā of the *Jivancāra* The *AS* gives a different plan -

मीमनयस्वत्तमकिंदू एकनाडीगया जया ।

तया दिणे भवे मयू नसहा जिणभासिय ॥ ११५ ॥

(p 480)

The same work mentions a theory “आधानादशमे जन्म” on page 120 Compare it with the statement contained in the first half of st 221 Thus it is abundantly clear that the author represents a really different tradition

223 The *NJC* contains the diagram of the Nāḍīcakra different from that which is described in our text -

आद्रादिक लिखेद्यक मृगात् च त्रिनाडिकम् ।

भुजङ्गसदृशाकार मध्ये मूल प्रकीर्तितम् ॥ १ ॥

षडिने एकनाडीस्याश्च द्वाभ्यामर्धमास्करा ।

सहिन चर्जयेत्तत्र विवादे विग्रहे रणे ॥ २ ॥

(p 152)

This formula certainly tallies with that of *AS* referred to in the Notes on sts 220-222

224-226 The *YS* lays down the following diagram -

शनि स्थाघ्न नक्षत्रे तद्वाच्य मुखे तत ।

चत्वारि दक्षिणे पाणौ त्रीणि त्रीणि च पादयो ॥ १२७ ॥

चत्वारि वामहस्ते तु कमरा पञ्च वक्षसि ।

त्रीणि शीर्षे दशोर्ध्व द्वे गुह्य एक शनो नरे ॥ १२८ ॥

निमित्तसमये तत्र पतित स्थापनाकृत्वा ।

ज मर्ल नामकक्ष वा गुह्यदेशे भवेद्यदि ॥ १२९ ॥

इष्ट छिष्ट ग्रहेर्दुष्टे सोम्यैरग्रेक्षितायुतम् ।

सज्जस्थायि तदा मृत्यु का कथा रोगिण पुन ॥ २०० ॥

(App XIII)

The *NJC* describes it in the following way -

धानिचक्र नराकार लिखित्वा सोरिमादिते ।

नामकक्ष भवेद्यत्र ज्ञेय तत्र शुभाशुभम् ॥ १ ॥

मुखैक वक्षदोस्त्यं पदपादो पञ्च हस्तरे ।

वामे मुख-त्रय शीर्षे जेत्रे गुह्ये द्विक द्विकम् ॥ २ ॥

मुखे हानिर्जयो दक्षे भ्रमः पादे श्रियो हृदि ।
वामे शीर्षे अयं राज्यं नेत्रे सौख्यं मृतिर्गुदे ॥ ३ ॥

(p. 208).

The *AS* (pp. 101-102) gives the scheme of the *Sanicakka* as under -

यस्मिन् शनिश्चरति वक्रगतं तदक्षं
चत्वारि दक्षिणकरेऽहियुगे च पङ्कम् ।
चत्वारि वामकरगाण्युदरे च पञ्च
'मूर्ति' त्रयं नयनयोर्द्वितयं गुदे च ॥ १ ॥

227 The वर्गचक्र as described in *NJC* is as under :-

॥ वर्गचक्रम् ॥

ध्वाक्ष २	ध्वज ८	धूम ५
श. अज.	भ. ग.	क. मा.
गज ३		सि. ६
य. मृग.		च. सि.
रासभ १	वृष ७	श्रा ४
प. मू.	त. सर्प	ट. श्रा.

अंगरुद्धः कर्माङ्गीरश्चः सिंहः शुनीसुतः ।

नः सर्पो मूषकः पञ्च यो मृगः राजात्मजः ॥ १ ॥

वसु ८ भूत ५ रसा ६ वेदा ४ मुनि ७ चन्द्रा १ सि ३ बाहवः ।

पूर्वादिकमतो ज्ञेया वर्गोपरि दिगष्टके ॥ २ ॥

नास्ति वर्गादिवर्णानामंकाः कार्याः पृथक् पृथक् ।

पिडिता वसुभिर्मक्ता शेषमायो ध्वजादिकः ॥ ३ ॥

शेषसंख्या ध्वजो धूमः सिंहः श्रावृषरासभाः ।

गजध्वाक्षौ क्रमेणैव आया अष्टौ भवन्ति ते ॥ ४ ॥

ध्वाक्षश्चारासभवृषगजसिंहध्वजानलाः ।

यथोत्तरबलाः सर्वे ज्ञातव्याः स्वरूपारगैः ॥ ५ ॥

ग्रभौ योधे पुरे देशे मित्रनारीगृहेषु च ।

आथाधिके भवेच्छामो न लाभो बलवर्जिते ॥ ६ ॥

(p. 214).

228 The emended य in the पूर्वार्ध is quite necessary but we can dispense with the emendment पञ्च and take the stanza to be an example of उपनीति, also called गाय.

229 पञ्चदिशो Is पञ्चविधो not more fitting?

The five categories, to wit, उद्दिष्ट, शीर्ष, भासिद, संज्ञागजो

and अत्यमिश्रो resemble somewhat with the five types of the planets known in Astrology, namely, वास, कुमार, तदण, वृद्ध and मृत The author has described here five types of the खर, namely, नामखर (st 229), जन्मखर (st. 230), गर्भखर (st 230), मासखर (sts 230—235) and राशिखर (st 236) compare the मासखरचक्र of the text with that of *NJC* and note the fundamental difference —

नभस्य मार्गवेत्ताये खखरखोदयो भवेत् ।

आश्विनश्च। अण। पादेति कारो नायक स्मृत ॥ १ ॥

उकारश्चै। पौषे स्वादेकारो ज्येष्ठकार्तिके ।

भोकार उदय याति माघफाल्गुनमासयो ॥ २ ॥

द्वे दिने न्यङ्गयो नाव्यश्चाष्टादशतत् पलानि च ।

अतरोदययुक्तोऽस्माव। वे मासिकखरे ॥ ३ ॥

इति नामरे मासखरचक्रम् (p 19)

233 If we do not emend the stanza, it represents a variety of the गण्य called उपगीत which is also known as गण्य

235 सायणसिध्दपत्रस्त—This shows that the author is in favour of the *Pūrṇimānta* months As this usage was current in the North, it supports our inference that the author, in all probability, must have flourished in the North JACOBI says to the effect that in connection with the Śāka Samvat, the *Amānta* months were generally made use of The Śāka Samvat was the generally accepted Samvat of the southerners and the months in the system of the Śāka Samvat were almost always *Amānta* (See *Samarāṅgacakāḥ*, *Bibliotheca Indica Series*, Vol 169, 1926, Intro p 2 as quoted from the *Indian Antiquary*, 1896, p 271, footnote)

236 रासिखरो—The *NJC* gives a different description of the रासिखरचक्र —

मेघपृषावकारे च मिथुनाद्या पञ्चशका ।

मिथुनात्तत्रय धेवेमिकारे सिंहकन्दौ ॥ १ ॥

कन्यातुल। उकारे च वृश्चिकाद्याश्रयोऽनरका ।

पुकारे वृश्चिकाल्पाराश्रय पट्ट च मृगादिमा ॥ २ ॥

अंताश्रयो मृगस्यात्या कुम्भीनी तयोखरे ।

एव रासिखर प्रोक्तो नवाशकक्रमोदय ॥ ३ ॥ (p 14)

237 पच वि—The items enumerated are four, namely, नेवखण, रासी, बग and तिही The numeral used in पच, thus there is

anomaly. The *JC* includes the स्वर at the time of describing the scheme of the *Sarvatobhadracakra*. Thus the first half of the stanza can be emended as below to make it agreeable with the tradition of *JC* which is certainly authoritative:—

नक्षत्रं सरं रसी वगं तह [य] तिही [य] विवाणेह ।

The *NJC* also corroborates the tradition embodied in *JC* through the following words.—

नक्षत्रैस्ते रजो वर्णे हानिः शोकः स्वरैस्ते ।

राशौ विधं तिथौ भीतिः पञ्चाले मरणं ध्रुवम् ॥ ४६ ॥ (p. 63).

It is also worth noting that the word वर्ण used in the text may be wrong though it uses the word वर्ण in st. 227. It may perhaps be वज्र.

- 238 अवकहडाचक्रे Looking to the contents of the formula, it appears that the name given to it is incorrect. The contents are those of the *Sarvatobhadracakra*. Compare the following stanzas of *NJC* with those of the text:—

अथातः संप्रवक्ष्यामि चक्रं त्रैलोक्यदीपकम् ।

विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥ १ ॥

ऊर्ध्वगा दश विन्यस्य तिर्यग्नेत्रास्तथा दश ।

एकाशीतिपदं चक्रं जायते नात्र संशयः ॥ २ ॥

अकारादिस्वराः कोष्ठेष्वीशादिविदिशि क्रमात् ।

सृष्टिमार्गेण दातव्याः षोडशैव चतुर्ध्रुवम् ॥ ३ ॥

कृत्तिकादीनि धिष्ण्यानि पूर्वाशादि लिखेत् क्रमात् ।

सप्त सप्त क्रमादेतान्यष्टाविंशतिसंख्यया ॥ ४ ॥

अवकहडादिषु प्राच्यां मटपरताश्च दक्षिणे ।

नयभजलाश्च वारण्यां गलदचलास्तथोत्तरे ॥ ५ ॥

अथस्त्रयो वृषाद्याश्च पूर्वाशादिक्रमाद्भुवैः ।

राशयो द्वादशैव तु मेघान्ताः सृष्टिमार्गतः ॥ ६ ॥

शेषेषु कोष्ठकेष्वेव नन्दादितिथिपञ्चकम् ।

वाराणां सप्तकं लेख्यं भौमादित्यक्रमेण च ॥ ७ ॥

भौमादित्यौ च नन्दायां मद्रायां बुधशीतलू ।

जयायां च गुरुः प्रोक्तो रिक्तायां भार्गवस्तथा ॥ ८ ॥

पूर्वायां शनिवारश्च लेख्यं चक्रेऽथ निश्चितम् ।

इत्येष सर्वतोभद्रविस्तारः कीर्तितो मया ॥ ९ ॥

(pp. 55, 56).

॥ अथ सर्वतोमद्रचक्रम् ॥

अ	कृ	रो	मृ	आ	पु	पु	शे	आ
भ	उ	अ	व	क	ह	ड	ऊ	म
अ	छ	ए	वृ	मि	क	ल	म	पू
रे	च	मे	ओ	^१ / _१ र ^१ / _१ म	औ	सि	ट	उ
ठ	द	भी	^१ / _१ शु ^१ / _१ सु	^१ / _१ वा ^१ / _१ म	^१ / _१ य ^१ / _१ मु	क	प	ह
पू	स	कु	अ	^३ / _३ गु	अं	तु	र	वि
श	ग	दे	म	ध	वृ	ण	त	स्वा
ध	फ	ख	ज	म	य	न	झ	वि
ई	अ	अ	उ	पू	मू	ज्ये	अ	ह

(p 58)

Looking to the contents of the *Atalahadācakra* and the *Sarvatobhadracakra*, it is crystal clear that both the diagrams are different and the scheme outlined in our text tallies completely with that of the latter. This scheme finds full support from *JC* also (pp 86-87)

Thus I repeat once more my conclusion arrived at in the Introduction that Durgadeva is a representative of an altogether different tradition the origin of which lies buried in some ancient and authoritative trend of thought perhaps preserved in the *Maranahandikā* on which, he plainly admits, he has largely drawn. The author is certainly not a man of insignificance. The *Sanicakṣa*, the *Nādicakṣa*, the *Avalahadācakra* (properly called the *Sarvatobhadracakra*), the *Ayacakṣa*, the *Sanacakṣa*, and many other statements to which I have drawn attention at proper places in the Introduction or Notes clearly reveal the author's belonging to a school of thought which is different, in most of the points, from a generally accepted and followed school of thought.

Moreover the word अवलोकने in the stanza is metricaly quite fitting. Thus what is meant here by the author through the *Avalokahādūcaka* is what is believed by the orthodox school by the *Sarvatobhadra-cakra*. We can, I honestly think, never dismiss this point by simply saying that the author has made a mistake. There may come out MSS. which may remove some trivial drawbacks but with regard to his belonging to a distinctly new tradition, there is no doubt even if MSS. come out.

In stanzas, from 198 to 240, the author has beautifully compressed the ह्यमयत्र which is really complex. He now handles the लमयत्र in the following three stanzas.

- 240 लगं The sts. 240, 241 and 242 deal with the लमयत्र. To get a rather detailed idea compare and contrast these three sts. with the seven sts., from 201 to 207, of the *YS'* (App. XIII). For astiological interpretation also see *SBE*, Vol. 3, 350 n.
- 243 ह्वंति पउरदियहं of P does not fit in with the context. I have given below the interpretation of the *Bhaisajya-ratnāvali* (Ed. Kavirāja Vinodelal Sen, Calcutta), on the point:-

कृत्तिकायां यदा व्याधिरुपशो भवति स्वयम् ।

नवरात्रं भवेत्पीडा त्रिरात्रं रोहिणीषु च ॥

भृगशीर्षे पञ्चरात्रमाद्र्यां मुच्यतेऽसुभिः ।

पुनर्वसौ तथा पुष्ये सप्तरात्रेण मोचनम् ॥

नवरात्रं तथाऽऽश्लेषे क्षमशानान्तं भवासु च ।

द्वौ मासौ पूर्वफल्गुण्यामुत्तरासु त्रिपञ्चकम् ॥

हस्तं च सप्तमे मोक्षश्चित्रायामर्द्धमासकम् ।

भासद्वयं तथा स्वात्यां विशाखे दिनविंशतिः ॥

मित्रे चैव दशाहानि ज्येष्ठायामर्द्धमासकम् ।

मूलेन जायते मोक्षः पूर्वाषाढे त्रिपञ्चकम् ॥

उत्तरे दिनविंशत्या द्वौ मासौ श्रवणे तथा ।

धनिष्ठायामर्द्धमासो वारुणे च दशाहकम् ॥

पूर्वभाद्रपदे देवि ऊनविंशतिवासकम् ।

त्रिपक्षश्चाहिर्बुधे च रेवत्यां दशरात्रकम् ॥

अहोरात्रं तथाऽश्विन्यां भरण्यां तु गतायुषः ।

पूर्वं क्रमेण जानीयात्रक्षत्रेषु यथोचितम् ॥

इति गौरीकण्डवृत्तिकायाम्. (pp. 105-106).

By comparing we find that both the descriptions do not agree even in one item. Thus it further corroborates my hypothesis that the author is a representative of an altogether different tradition as I have proved in the Introduction and also heretofore in the Notes

246 The second half of the stanza is metrically defective

250 रेवद्विअहे समुद्विहे is grammatically not a happy expression
रेवद्विअहा समुद्विहा would have been correct

252 रि(दि०)द्विद्वि—The anusvāra is there because of metrical necessity

अपसप—Even if one has glimpses of evil, it cannot be averted. Then why not face it boldly? In other words, when one gets prognostications of death, he should patiently undertake to fast unto death. Compare the following stanza of *PSU* -

धीरेण वि मरिचकं कायुरिसेण वि अवस्स मरिय व ।

तस्मा अवस्समरणं वरं खु धीरत्तणे मरिय ॥

(p 301)

254 जयउ—A transcript of the following eight Sts provided by Pt Jugalkishoreji could not solve my difficulties as the MS which he has got seems to be of the P type

255 [संज्ञ] देवस्स—The lacuna cannot be more fittingly filled up

256 वरिद्ध—The PV allows the dropping of initial व as in अलावू and अरुप्य (See 1, 66) विरिद्ध also is equally tenable

257 °इम—It seems a scribal error of a metathetical nature. So I have emended it accordingly

पचग-सहागमी would have been certainly more welcome

इह—The anusvāra is there to meet metrical demands

258 वागीसरायणजो—This Tatpuruṣa compound which is of the type of कृ शत्रित can be solved as वागीवरमायज ।

259 मही सा मही etc This and the phrase जा नाय (?) च सुरा णमो तिपहुणा do not yield satisfactory meaning though the sense is somewhat like this -

So long as there is this earth owned by kings as well as there are the snake (रेपनाग), the gods, the sky and the Ganges (in this case तिपहुणा will have to be emended by तिपहुणा)

नाय can also mean heaven

Compare the following stanza of *YR* -

आवद्व्योमनि बिम्बमस्वरमणेरे दोश्च विद्योतते

आवस्सस पयोधय सगिरयस्सिद्धस्ति पृष्ठे सुव ।

भावेष्वावनिमण्डलं फणिपतेरास्ते फेणामण्डले

चावत्सङ्ग्रिषजः पठन्तु परितः श्रीयोगरत्नाकरम् ॥ २ ॥

(p. 455)

- 261 सिरिकुंभनयरण[य]ए See Introduction. It can be identified with कुंभेरगढ near Bharatpur. See Samsodhaka, Vol. 11, 1998.

At the end, there are seven more Dvāragāthās to be found only in P. This is why I have excluded them from the text. Still however, I have given them below for the sake of information. —

देवय १ लक्षण २ उर्वरेषु ३ छाया ४ नाडी ५ निमित्त ६ जोइसजो ७ ।

सुविणगा ८ अरिष्ट ९ जंतपयोग १० विजाहिं ११ कालगमो ॥ १ ॥

द्वारगाथेयं.

अंगुष्ठखगादप्यणकुङ्गाइसु पवरविजसत्तीए ।

भवयारिआ विहीए तहाविहा देवया कावि ॥ २ ॥

साहिज पुच्छिअत्थं नवरं विहिणा दढं सुइभूओ ।

निचलमणो सरिजा विजं तदेवयाहवणि ॥ ३ ॥

विजा इत्थं पुण ओ नरवर ठवइ भत्ति नायव्वा ।

रविससिगहणे एसा अटुत्तरदससहरसाण ॥ ४ ॥

जावेण साहिअट्टा अह संपत्तम्मि कज्जकाकम्मि ।

अंगुष्ठाइसु लीअइ अटुत्तरसहरसजावेण ॥ ५ ॥

ततो कुमारिआओ वंछिअमत्थं निअंते निअंतं ।

सम्मत्तनिचलाणं नवरं वंछिअकरी एसा ॥ ६ ॥

अहव सयं चिय सक्खा अक्खित्तमणा गुणेहि खवगरस ।

तं नत्थि जं न साहइ कित्तिअमिह मरणकालं उ ॥ ७ ॥

APPENDIX

APPENDIX

I From AV —

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगं सृतिं यत्ति घातादजुष्टाम् ।

परिक्षवाच्छकुनै पापवादाद्यं मणिर्गणो वारयिष्यते ॥ ६ ॥

अरत्त्यास्त्वा निरुत्त्या अभिचारादयो भयात् ।

मृत्योरोजीयसो वृधाद् वरुणो वारयिष्यते ॥ ७ ॥ (10, 3, 6-7 p 146) :

II From AA —

तो यत्र विटीयेते चन्द्रमा इवादित्यो दृश्यते न रश्मयः प्रादुर्भवन्ति लोहिनी धौर्मवति यथा मज्जिष्ठा व्यस्त पायु काककुलायगन्धिकमस्य शिरो धायति सपरेतोऽस्यात्मा न चिरमिध जीविष्यतीति विधात् । स यत्परणीय मन्येत तत्तुर्वीत यदन्ति यद्यदूरक इति सप्त जपेदादित्यनास्य रेतस इत्येका यत्र ब्रह्मा ॥ पथमानेति पञ्चदश तमसस्परित्येका । अथापि यत्र छिद्रा इवादित्यो दृश्यते रथनाभिरिवामिष्यायेत छिद्रा वा छाया पश्येत्तदप्येवमेव विधात् । अथाप्यादर्शो धोदके वा जिह्वशिरस्य वा शिरस्य पात्मानं पश्येद्विपर्यस्ते वा कन्याके जिह्वेन वा दृश्येयाता तदप्येवमेव विधात् । अथाप्यपिधायाक्षिणी उपेक्षेत तद्यथा पट्टरकाणि सप्त तृतीय दृश्यन्ते तानि यदा न पश्येत्तदप्येवमेव विधात् । अथाप्यपिधाय ॥ कर्णा उपशृणुयात्स एषो अग्नेरिव प्रज्यत् तो रथस्येवोपनिष्ठस्त यदा न शृणुयात्तदप्येवमेव विधात् । अथापि यत्र नील इवामिर्दृश्यते यथा मयूरनीवामेधे वा विद्युत पश्येन्मेधे वा विद्युत न पश्येन्महामेधे वा मरीचरिव पश्येत तदप्येवमेव विधात् । अथापि यत्र भूर्मिज्यलन्तीमिव पश्येत तदप्येवमेव विधात् । इति प्रत्यक्षदर्शनानि । अथ स्वभा । पुष्पं कृष्णं कृष्णदन्तं पश्यति स एन हन्ति पराह एन हन्ति मर्कटः ॥ एनमास्त्वन्दयत्याशु वायुरेन प्रवहति सुवर्णं सादित्वापगिरति मन्थन्नाति विसानि भक्षयत्येकपुण्डरीकं धारयति परेर्वरादैर्युक्तेर्याति वृष्णा घेनु वृष्णयत्सा नलदमाली दक्षिणामुजो माजयति । स यद्येतेषां किञ्चित्पश्येदुपोष्य पायसं स्थालीपाकं भक्षयित्वा रानीसूतेन प्रत्यृच कृत्वा येनानेन ब्राह्मणा भोजयित्वा च यः स्वयं प्राप्नीयात् । (3, 2, 4, pp 135ff) ॥

III From ON —

नदीवरं पुण्यस्तं दसणं सखपडदसहो य ।

मिगारच्छचामरधयज्यडागा पसत्याह ॥ १०९ ॥

समणं सजय दत्तं सुमणं मोयगा दहिं ।

मीणं घटं पडागं च सिद्धमत्य वियागरे ॥ ११० ॥

IV From MBh —

योऽरुन्धती न पश्येत दृष्टपूर्वा कदाचन ।

तथेव ध्रुवमित्याहु पूर्णन्दु टीपमेव च ॥ ९ ॥

क्षण्डाभासं दक्षिणतस्तेऽपि संवत्सरायुषः ।
 परचक्षुषि चात्मानं ये न पश्यन्ति पार्थिव ॥ १० ॥
 आत्मच्छायाकृतीभूतं तेऽपि संवत्सरायुषः ।
 अतिद्युतिरतिप्रज्ञा अप्रज्ञा चाद्युतिस्तथा ॥ ११ ॥

X X X

5 कृष्णश्चिवावच्छविच्छायः पण्मासान्मृत्युलक्षणम् ।
 ऊर्णनामेर्यथा चक्रं छिद्रं सोमं प्रपश्यति ॥ १३ ॥
 तथैव च सहस्रांशुं सप्तरात्रेण मृत्युमाक् ।
 शवगन्धमुपाध्नाति सुरमिं प्राप्य यो नरः ॥ १४ ॥
 देवतायतनस्थस्तु सप्तरात्रेण मृत्युमाक् ।
 10 कर्षणासावनमनं दन्तदृष्टिविरागिता ॥ १५ ॥

(XII. (जातिपर्व), 317th Adhyāya; p. 643)

V. From VP:

धीयुस्वाच

वष्येद्वायसपङ्कीभिः पांशुवर्षेण वा पुनः ।
 15 छायां वा विकृतां पश्येच्चतुः पञ्च स जीवति ॥ ७ ॥

X X X

 अण्डु वा यदि वाऽऽदर्शे आत्मानं यो न पश्यति ।
 अशिरस्कं तथाऽऽत्मानं भासादूर्ध्वं न जीवति ॥ ९ ॥

X X X

 (*यस्य वै सातमात्रस्य हृत्पादं वाऽवशुष्यति ।
 धूमो (मं) वा मस्तकान्नश्ये (त्यश्ये) दृशाहं न स जीवति) ॥ ११ ॥

X X X

 20 भूयो भूयः श्वसेद्यस्तु रात्रौ वा यदि वा दिवा ।
 दीपगन्धं च नो वेत्ति विद्यान्मृत्युमुपस्थितम् ॥ २१ ॥

X X X

 मुक्तकेशो हसंश्चैव गायन्नृत्यंश्च यो नरः ।
 याम्याशामिमुखो गच्छेत्तदन्तं तस्य जीवितम् ॥ २५ ॥

X X X

 द्वे चात्र परमे रिष्टे एतद्वृषं परं भवेत् ।
 25 घोषं न शृणुयात्कर्णे ज्योतिर्नेत्रे न पश्यति ॥ २८ ॥

X X X

 ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा रक्ता पुनः संपरिवर्तमाना ।
 मुखस्य चोष्मा शुभिरा च नाभिरत्युष्णमूत्रो विषमस्थ एव ॥ ३० ॥

(19th Adhyāya; pp. 49-51)

VI From MatP:

30 भत्स्य उवाच
 शक्रध्वजाभिपतनं पतनं शशिसूर्ययोः ।
 दिव्यान्तरिक्षभौमानामुत्पातानां च दर्शनम् ॥ ९ ॥

X X X

हानिश्चेव स्वगात्राणा विरेकयमनक्रिया ।
दक्षिणाशामिगमन व्याचिनाऽभिभवस्तथा ॥ ११ ॥

X X X

नागे द्रुमोक्षध्वज षोडश दुःखमनाशनम् ।
स्वमास्तु प्रथमे यामे सवत्सरविपाकिन ॥ १७ ॥
पद्मिर्मासैर्द्वितीये तु त्रिभिर्मासेस्तृतीयके ।
चतुर्थे मासमात्रेण पर्यतो नात्र सत्तय ॥ १८ ॥
अरुणोदयवेलाया दशाहेन फल भवेत् ।
एकस्या यदि वा राज्ञो शुभ वा यदि वाऽशुभम् ॥ १९ ॥

(242nd Adhyāya)

मत्स्य उवाच—

इन्धन च तथाऽङ्गार गुड तेल तथाऽशुभम् ।
अभ्यक्त मलिन मुण्ड तथा नन्न च मानवम् ॥ ३ ॥
निर्गतस्य तु द्वारादौ शिरसश्चामिधातिता ।
छत्रध्वजाणा वस्त्राणा पतन च तथाऽशुभम् ॥ १२ ॥

X X X

गणिका च महाभाग दूर्वा चाऽऽर्द्रं च गोमयम् ।
रक्ष्य रक्ष्य तथा ताम्र सर्वरतानि चाप्यय ॥ १७ ॥
औषधानि च धर्मज्ञ यथा सिद्ध्यर्थकास्तथा ।
नृवाह्यमान यान च भद्रपीठ तथैव च ॥ १८ ॥
खड्ग छत्र पताका च मृदश्चाऽऽयुधमेव च ।
राजलिङ्गानि सर्वाणि शिव रुदितवर्जितम् ॥ १९ ॥
घृत दधि पयश्चैव फलानि विविधानि च ।
स्वस्तिक वर्धमान च नन्धावर्त सकोस्तुभम् ॥ २० ॥

(243rd Adhyāya)

VII From YS —

सोपक्रम निरूपक्रम च कर्म तत्सयमादपरान्तश्चानमरिष्टेभ्यो वा ॥ २२ ॥

अरिष्टेभ्यो वेति । त्रिविधमरिष्टमाध्यात्मिकमाधिभौतिकमाधिदैविक चेति ।
तत्राऽऽध्यात्मिक घोष स्वदेहे विहितकणा न शृणोति, ज्योतिर्या नेत्रेऽवष्टभ्ये न
पश्यति तथाऽऽधिभौतिक यमपुरुषान् पश्यति, पितृनृतीतानकसात्पश्यति ।
तथाऽऽधिदैविक स्वगमकसात्सिद्धान्वा पश्यति । विपरीत वा सर्वमिति । अनेन
वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥ व्यासमाप्य

भासङ्गिकमाह—अरिष्टेभ्यो वा । अरिचत्रासयन्तीत्यरिष्टानि त्रिविधानि मरण
चिन्हानि । विपरीत वा सर्व माहे द्रजालादिव्यतिरेकेण नामनगरादि स्वर्गमभि
मन्यते, मनुष्यलोकमेव देवलोकमिति ॥ २२ ॥ वाचस्पत्या

अरिष्टेभ्यो वा । अरिष्टानि त्रिविधानि—आध्यात्मिकाधिभौतिकाधिदैविकमेवेन
तत्राऽऽध्यात्मिकानि विहितकर्मण कोष्ठयस्यवायोर्धौप न शृणोतीत्येवमादीनि । ॥ २३ ॥

आधिभौतिकान्यकस्माद्विकृतपुरुषदर्शनादीनि आधिदैविकान्यकाण्ड एव द्रष्टुमशक्य-
स्वर्गादिपदार्थदर्शनादीनि । तेभ्यः शरीरवियोगकालं जानाति । भोजदेधीया ।
(3, 22; pp. 147 and 38).

VIII From MP.-

5 भन्ते नागसेन, इमस्मिं लोके नरनारीयो सुपिणं पस्सन्ति कल्याणम्पि,
पापकम्पि, दिट्ठपुब्बम्पि, अदिट्ठपुब्बम्पि, कटपुब्बम्पि, अकटपुब्बम्पि, खेमम्पि,
समयम्पि, दूरे पि, संतिके पि, बहुविधानि पि, अनेकवण्णसहस्साणि दिस्सन्ति ।
किञ्च एतं सुपिणं नाम को च एतं पस्सतीति । निमित्तमेतं महाराज सुपिणं
नाम यं चित्तस्स आपाथमुपागच्छति च य इमे महाराज सुपिणं पस्सन्तिः
10 वातिको सुपिणं पस्सति, पित्तिको सुपिणं पस्सति, सेम्हिको सुपिणं पस्सति,
देवतूपसंहारतो सुपिणं पस्सति, समुदाचिण्णतो सुपिणं पस्सति, पुब्बनिमित्ततो
सुपिणं पस्सति तत्र महाराज यं पुब्बनिमित्ततो सुपिणं पस्सति तं येव सच्चं
अवसेसं मिच्छाति । भन्ते नागसेन, यो पुब्बनिमित्ततो सुपिणं पस्सति,
किं तस्स चित्तं सयं गत्वा तं निमित्तं विचिनाति, तं वा निमित्तं चित्तस्स
15 आपाथमुपागच्छति, अब्बो वा आगंत्वा तरस आरोचेतीति । न महाराज
तस्स चित्तं सयं गत्वा तं निमित्तं विचिनाति, नापि अब्बो कोचि आगंत्वा
तस्स आरोचेति, अथ रवो तं येव निमित्तं चित्तस्स आपाथमुपागच्छति ।
यथा महाराज आडासो न सयं कुहिञ्चि गत्वा छायां विचिनाति, नापि अब्बो
कोचि छायां आनेत्वा आडासं आरोपेति, अथ रवो यतो कुतोचि छाया आगंत्वा
20 आडासस्स आपाथमुपागच्छति; एवमेव रवो महाराज न तस्स चित्तं सयं गत्वा
तं निमित्तं विचिनाति, नापि अब्बो कोचि आगंत्वा आरोचेति, अथ रवो यतो
कुतोचि निमित्तं आगंत्वा चित्तस्स आपाथमुपागच्छतीति ।

भन्ते नागसेन, यं तं चित्तं सुपिणं पस्सति, अपि नु तं चित्तं जानाति;
एवं नाम विपाको भविस्सति खेमं वा भयं वा ति । नहि महाराज तं चित्तं
25 जानाति; एवं विपाको भविस्सति खेमं वा भयं वा ति, निमित्ते पन उप्पन्ने
अब्ब्येसं कथेति, ततो ते अत्थं कथेन्तीति । इध भन्ते नागसेन, कारणं
दस्सेहीति । यथा महाराज सरीरे तिलका पिळका दहूनि उद्धन्ति लामाय
वा अलाभाय वा यसाय वा अयसाय वा निन्दाय वा पसंसाय वा दुक्खाय
वा, अपि नु ता महाराज [तिलका] पिळका जानित्वा उप्पज्जन्ति; इमं नाम
30 मयं अत्थं निष्पादेस्सामाति । नहि भन्ते, यादिसे ता ओकासे पिळका
संभवन्ति, तत्थ ता पिळका दिस्वा नेमित्तका व्याकरोन्ति; एवं नाम विपाको
भविस्सतीति । एवमेव रवो महाराज यन्तं चित्तं सुपिणं पस्सति न तं
चित्तं जानाति एवं नाम विपाको भविस्सति खेमं वा भयं वा ति; निमित्ते पन
उप्पन्ने अब्ब्येसं कथेति, ततो ते अत्थं कथेन्तीति । (pp. 297- 301)

IX from KS

कुक्षिः स्नातानुलिप्तस्य पूर्वं यस्य विशुष्यति ।

आर्द्रेषु सर्वगात्रेषु मासार्धं तस्य जीवितम् ॥ ७ ॥

X

X

X

शयन शोणिताक वा तत्रापि स्कन्दतो भयम् ।

रक्तपुष्पाम्बरधरा रक्तचन्दनरुचिता ॥ १४ ॥

नृत्यते सह भूतैर्वा स्कन्दापसारतो भयम् ।

रक्तपद्मवन प्राप्य ध्यायात्मानं यदाऽर्चति ॥ १५ ॥

X X X

फीदवृश्चिकसर्पर्वा दष्ट स्याद्विषमृत्युक ।

5

श्वमिदुष्टे खैरैर्वाऽपि दक्षिणा याति मुण्डित ॥ २२ ॥

कृप्यते मृद्यते तैर्वा चरस्यान्तस्तदुच्यते ।

प्रार्थित कल्पित दृष्टमनुमूत श्रुत च यत् ॥ २३ ॥

X X X

मलिनाम्बरपुष्पाणा दर्शनं न प्रशस्यते ।

तेषामेव तु हृष्टानां शुद्धपुष्पाम्बरात्मनाम् ॥ २८ ॥

10

X X X

रोदनं पतितोत्थानं रिपूणां निरहस्तया ।

पङ्कजपद्महाभ्यश्च समुत्तारोऽध्वनस्तया ॥ ३३ ॥

X X X

इति ह स्माह भगवान् कश्यप ॥

(pp 59—61)

X From OS —

15

मक्षिकाश्चैव यूकाश्च दशाश्च मशकै सह ।

(विरसादपसर्पन्ति जन्तो कायान्मुमूर्पत ॥ २१ ॥

अत्यर्थरसिकं कायं कालपक्वस्य मक्षिका ।

अपि आतानुलितस्य भृशमायान्ति सर्वश ॥ २२ ॥

(द्वितीयोऽध्याय)

21

तस्य चेदुच्छ्वासोऽतिदीर्घोऽतिह्रस्वो वा स्यात् परासुरिति विधात् । तस्य चेदन्ता परिकीर्णो श्वेता जातशर्करा स्युः परासुरिति विधात् ।

तस्य चेन्नखा वीतमासशोणिता पक्षजाम्बववर्णा स्युः परासुरिति विधात् । अयास्याङ्गुलीरायच्छेत्, तस्य चेदङ्गुल्य आयम्यमाना न स्फुटेषु परासुरिति विधात् ॥ ६ ॥ (तृतीयोऽध्याय)

25

सवृत्त्याङ्गुलिमि कर्णा ज्वालाशब्दं य आतुर ।

न शृणोति गतासु त बुद्धिमान् परिवर्जयेत् ॥ २० ॥

(चतुर्थोऽध्याय)

श्वमिदुष्टे खैरैर्वाऽपि याति यो दक्षिणा दिशम् ।

स्वप्ने यद्भाग्यमासाद्य जीवितं स विमुञ्चति ॥ ८ ॥

11

X X X

दन्तचन्द्राकनक्षत्रदेवतादीपचक्षुषाम् ।

पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ॥ ३५ ॥

X X X

रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणां दिशम् ।

दारुणामटवीं स्वप्ने कपियुक्तेन याति वा ॥ ३७ ॥

(पञ्चमोऽध्यायः)

ज्योत्स्नायाभातपे दीपे सलिलादर्शयोरपि ।

अङ्गेषु विकृता यस्य छाया प्रेतस्तथैव सः ॥ ४ ॥

छिन्ना मित्राऽऽकुला छाया हीना वाऽप्यधिकाऽपि वा ।

नष्टा तन्वी द्विधा छिन्ना विकृता विशिरा च या ॥ ५ ॥

एताश्चान्याश्च याः काश्चित् प्रतिच्छाया विगर्हिताः ।

सर्वा मुमूर्षतां ज्ञेया न चेष्टस्य निमित्तजाः ॥ ६ ॥

संस्थानेन प्रमाणेन वर्णेन प्रमया तथा ।

छाया विवर्तते यस्य स्वस्योऽपि प्रेत एव सः ॥ ७ ॥

संस्थानमाकृतिर्ज्ञेया सुपमा विपमा च सा ।

मध्यमत्वं महच्चोक्तं प्रमाणं त्रिविधं नृणां ॥ ८ ॥

प्रतिप्रमाणसंस्थाना जलादर्शातपादिषु ।

छाया या सा प्रतिच्छाया छाया वर्णप्रमाश्च या ॥ ९ ॥

X X X

प्रकूजति प्रश्वसिति शिथिलं चातिसार्यते ।

बलहीनः पिपासार्तः शुष्कास्यो न स जीवति ॥ २४ ॥

(सप्तमोऽध्यायः)

ग्लायते नासिकावंशः पृथुत्वं यस्य गच्छति ।

अशूनः शूनसंकाशः प्रत्याख्येयः स जानता ॥ १० ॥

(अष्टमोऽध्यायः)

शरीरकंपः संमोहो गतिर्वचनमेव च ।

मत्तस्येवोपलभ्यन्ते यस्य मासं न जीवति ॥ १० ॥

X X X

अहास्यहासी संमुखान् प्रलेढि दशनच्छदौ ।

शीतपादकरोच्छ्वासो यो नरो न स जीवति ॥ २० ॥

(एकादशोऽध्यायः)

चैत्यध्वजपताकानां पूर्णानां पतनानि च ।

हतानिष्टप्रवादाश्च दूषणं भस्मपांशुभिः ॥ २८ ॥

पथच्छेदो विडालेन शुना सर्पेण वा पुनः ।

भृगद्विजानां क्रूराणां गिरो दीप्तां दिशं प्रति ॥ २९ ॥

शयनसिनयानानामुत्तानानां च दर्शनम् ।

इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः ॥ ३० ॥

X X X

ऊष्माणः प्रलयं यान्ति विश्लेषं यान्ति संघयः ।

गन्धा विकृतिमायान्ति भेदं वर्णस्वरौ तथा ॥ ५१ ॥

वैवर्ण्यं भजते कायः कायच्छिद्रं विशुष्यति ।

धूमः संजायते मूर्ध्नि दारुणाख्यश्च चूर्णकः ॥ ५२ ॥

X X X

दध्यक्षतद्विजातीना वृषभाणा नृपस्य च ।
 रजाना पूर्णकुम्भाना सितस्य तुरगस्य च ॥ ७१ ॥
 सुरध्वजपताकाना फलाना यावकस्य च ।
 कन्यापुत्रार्थमानाना चन्द्रस्यैकपशोस्तथा ॥ ७२ ॥
 पृथिव्या उद्धृतायाश्च वह्ने नृवलितस्य च ।
 मोदकाना सुमनसा शुक्लाना चन्दनस्य च ॥ ७३ ॥
 मनोश्श्यामर्पणस्य पूर्णस्य शकटस्य च ।
 नृभिर्धेन्वा सवत्साया वडवाया खियास्तथा ॥ ७४ ॥
 जीवजीवकसिद्धार्थसारसनियवादिनाम् ।
 हसाना शतपत्राणा चापाणा शिखिना तथा ॥ ७५ ॥
 मत्स्याजद्विजशङ्खाना त्रियङ्गूना धृतस्य च ।
 रत्नकादर्शसिद्धार्थरोचनाना च दर्शनम् ॥ ७६ ॥
 गन्ध सुरभिर्वर्णश्च सुगुहो मधुरो रस ।
 मृगपक्षिमनुष्याणा नशस्ताश्च गिर शुभा ॥ ७७ ॥
 छत्रध्वजपताकानामुत्क्षेपणमभिष्टुति ।
 भेरीमृदङ्गशङ्खाना श द। पुण्याहनिस्सना ॥ ७८ ॥
 वेदाध्ययनशब्दाश्च सुखो वायु प्रदक्षिण ।
 पथि वेदमभवेशे तु विद्यादारोग्यलक्षणम् ॥ ७९ ॥

x x x

गृहनासादशैलाना नागानामृषभस्य च ।
 हयाना पुरुषाणा च स्वप्ने समधिरोहणम् ॥ ८२ ॥
 सोमार्कान्तिद्विजातीना गद्या नृणा पथस्त्रिनाम् ।
 अर्णवाना नतरण धृष्टि सनाधनि सृति ॥ ८३ ॥
 स्वप्ने देवै सपितृभि नसन्नैश्चामिभाषणम् ।
 दर्शन शुक्लवस्त्राणा हृदस्य विमलस्य च ॥ ८४ ॥
 मासमत्स्यविषामेध्यच्छत्रादर्शपरिग्रह ।
 स्वप्ने सुमनसा चैव शुक्लाना दर्शन शुभम् ॥ ८५ ॥
 अश्वगोरथयान च यान पूर्वोत्तरेण च ।
 रोदन पतितोत्थान द्विपता चावमर्दनम् ॥ ८६ ॥

(द्वादशोऽध्यायः)

(इन्द्रिस्थानम्—pp 353-375)

XI From SS —

सुहृदो याश्च पश्यन्ति व्याधितो वा स्वय तथा ।
 जेहाभ्यक्षरारीस्तु करभव्यालगर्दभे ॥ ५५ ॥
 वराहैर्महिषैर्वाऽपि यो यायादक्षिणामुख ।
 रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्धजा ॥ ५६ ॥

x x x

पित्रेन्मधु च तैल च यो वा षड्देवसीदति ।
 पङ्कमदिग्धगानो वा प्रनृत्येत् प्रहसेत्तथा ॥ ५९ ॥

x x x

पतनं तारकादीनां प्रणाशं दीपचक्षुषोः ।
 यः पश्येद्देवतानां वा प्रकम्पमवनेस्तथा ॥ ६३ ॥
 यस्य छर्दिर्विरेको वा दशनाः प्रपतन्ति वा ।
 शाल्मलीं किंशुकं धूपं वल्मीकं पारिमद्रकम् ॥ ६४ ॥

X X X

समिद्धमग्निं साधूंश्च निर्मलानि जलानि च ।
 पश्येत् कल्याणलाभाय व्याघेरपगमाय च ॥ ७६ ॥
 मांसं मत्स्यान् सजः श्वेता वासांसि च फलानि च ।
 लभेत् धनलाभाय व्याघेरपगमाय च ॥ ७७ ॥

(नवविंशतितमोऽध्यायः)

XII From VS:

कोटुकोलकहारीतकाककोकर्क्षपिङ्गलाः ।
 कपोतरदिताक्रन्दकूरशब्दाश्च आस्थितः ॥ २१ ॥
 गोशशकौञ्चलोमाशहंसोत्कोशकपिञ्जलाः ।
 विडालोत्सववादित्रगीतहासाश्च वारुणाः ॥ २२ ॥
 शतपत्रकुरङ्गाखुस्तृगैकराफकोकिलाः ।
 चापशल्यकपुण्याहवण्टाशंखरवा उदक् ॥ २३ ॥

X X X

शिवा श्यामा रला छुच्छुः पिङ्गला गृहगोधिका ।
 सूकरी परपुष्टा च पुत्रामानश्च वामतः ॥ ३७ ॥
 स्त्रीसंज्ञा भासभयककपिश्रीकर्णछिकराः ।
 शिखिश्रीकण्ठपिप्पीकरश्चरयेनाश्च दक्षिणाः ॥ ३८ ॥

X X X

रतकीर्तनदृष्टेषु भारद्वाजाजवर्हिणः ।
 धन्या नकुलचापौ च सरटः पापदोऽग्रतः ॥ ४१ ॥

X X X

श्रेष्ठे हयसिते प्राच्यां शवमांसे च दक्षिणे ।
 कन्यका दधिनी पश्चादुदग्गोविप्रसाधवः ॥ ४५ ॥

(पञ्चविंशतितमोऽध्यायः)

XIII From YS'

प्रतिपदिवसे कालचक्रज्ञानाय शौचवान् ।
 आत्मनो दक्षिणं पार्णिं शुक्लं पक्षं प्रकल्पयेत् ॥ १२९ ॥
 अधोमध्योर्ध्वपर्वणि कनिष्ठांगुलिकानि तु ।
 क्रमेण प्रतिपत्पञ्चैकादशीः कल्पयेत्तिथीः ॥ १३० ॥
 अवशेषांगुलीपर्वण्यवशेषतिथीस्तथा ।
 पंचमी दशमी राका पर्वण्यंगुष्ठगानि तु ॥ १३१ ॥
 वामपार्णिं कृष्णपक्षतिथीस्तद्वच्च कल्पयेत् ।
 ततश्च निर्जने देशे वक्ष्यन्नासनः सुधीः ॥ १३२ ॥

प्रसन्न सितसव्यान कोरीकृत्य करद्वयम् ।
ततस्तदत शून्यं नृ कृष्णवर्ण विचिंतयेत् ॥ १३३ ॥
उद्धादितकपभोजस्ततो यत्रागुलीतियो ।
वीक्ष्यते कालविंदु स काल इत्यत्र कीर्त्यते ॥ १३४ ॥

X X X

स्वप्ने स्व भक्ष्यमाण च गृध्रकान्निशाचरै ।
उद्यमान खरोद्गाधैर्यदा पश्येत्तदा मृत्ति ॥ १३७ ॥

X X X

छर्दिमूत्रपुरीष वा सुवर्णरजतानि वा ।
स्वप्ने पश्येद्यदि तदा मासान्नवैव जीवति ॥ १४० ॥
स्थूलोऽकस्मात्क्षुशोऽकस्मादकस्मादतिकोपन ।
अकस्मादतिभीर्त्वा मासान्नैव जीवति ॥ १४१ ॥

X X X

स्वप्ने मुडितमभ्यक्त रक्तगन्धस्रगवरम् ।
पश्येद्याभ्या खर यात स्व योऽन्वार्धं स जीवति ॥ १५१ ॥

X X X

इदुमुष्ण रविं गीत छिद्र भूमौ रवावपि ।
जिह्वा दयामा मुख कोकनदाम च यदेक्षते ॥ १५६ ॥
तालुकपो मन शोको वर्णोऽगोऽनेकदा यदा ।
नामैश्चाकसिकी हिक्का मृत्युर्मांसद्रयात्तदा ॥ १५७ ॥
जिह्वा नासादमादत्ते मुहु स्थलति भाषणे ।
ओत्रे न शृणुत शब्द गद्य वेत्ति न नासिका ॥ १५८ ॥
स्पन्देते नयने नित्य दृष्टवस्तुन्यपि भ्रम ।
न चार्मिर्द्रवन्तु पश्येत् तयोष्कापतन दिवा ॥ १५९ ॥
न ज्वायामात्मनं पश्येत् दर्पणे खलिलेऽपि वा ।
अनन्दः विद्युत् पश्येत् शिरोऽकस्मादपि ज्वलेत् ॥ १६० ॥
हसकाकमयूराणां पश्येच्च कापि सहतिम् ।
शीतोष्णखरभृद्वादेरपि स्पर्शं न वेत्ति च ॥ १६१ ॥
अमीषा लक्ष्मणा मध्याद्यदैकमपि दृश्यते ।
जतोर्मवति मासेन तदा मृत्युर्न सशय ॥ १६२ ॥
शीते हकारे कुत्कारे चोष्णे स्मृतिगतिक्षये ।
अगपचकशैत्ये च स्यादशाहेन पचता ॥ १६३ ॥

X X X

आतमानस्य हृत्पाद तत्क्षणाद्यदि जुष्यति ।
दिवसे जायते पष्ठे तदा मृत्युरसशयम् ॥ १६५ ॥

X X X

न खनासा स्वजिह्वा न जहात्रामला दिश ।
नापि सप्तकपीन् व्योम्नि पश्यति त्रियते तदा ॥ १६७ ॥

प्रभाते यदि वा सायं ज्योत्स्नावत्यामथो निशि ।
 प्रवितत्य निजौ बाहू निजच्छायां विलोक्य च ॥ १६८ ॥
 शनैरुत्क्षिप्य नेत्रे स्वच्छायां पश्येत्ततोऽवरः ।
 न शिरो दृश्यते तस्यां यदा स्थान्मरणं तदा ॥ १६९ ॥
 5 नेक्ष्यते वामबाहुश्चेत् पुनर्दारक्ष्यस्तदा ।
 यदि दक्षिणबाहुर्नेक्ष्यते आतृक्ष्यस्तदा ॥ १७० ॥
 अदृष्टे हृदये मृत्युर्दरे च धनक्षयः ।
 गुह्ये पितृविनाशस्तु व्याधिरुगुगे भवेत् ॥ १७१ ॥
 अदर्शने पादयोश्च विदेशगमनं भवेत् ।
 10 अदृश्यमाने सर्वांगे सद्यो मरणमादिशेत् ॥ १७२ ॥
 X X X
 महानसे तथा शय्यागारे काकाः क्षिपन्ति चेत् ।
 चर्मास्थिरञ्जुं केशान् वा तदासन्नैव पंचता ॥ १८७ ॥
 अथवोपश्रुतेर्विधाद्विद्वान् कोलस्य निर्णयम् ।
 प्रशस्ते दिवसे स्वप्नकाले शस्तां दिशं श्रितः ॥ १८८ ॥
 15 पूत्वा पंच नमस्कृत्याचार्यमंत्रेण वा श्रुती ।
 गेहाच्छन्नश्रुतिर्गच्छेच्छिल्पिचत्वरभूमिषु ॥ १८९ ॥
 चंदनेनार्चयित्वा क्षमां क्षिप्त्वा गंधाक्षतादि च ।
 सावधानस्ततस्तत्रोपश्रुतेः शृणुयाद् ध्वनिम् ॥ १९० ॥
 अर्थांतरापदेशश्च सरूपश्चेति स द्विधा ।
 20 विमर्शगम्यस्तत्राद्यः स्फुटोक्तार्थोऽवरः पुनः ॥ १९१ ॥
 यथैष भवनस्तंभः पंचपङ्क्तिरयं दिनैः ।
 पक्षैर्मसैरथो वर्षैर्भक्ष्यते यदि वा न वा ॥ १९२ ॥
 मनोहरतरश्चासीत् किं त्वयं लघु भक्ष्यते ।
 अर्थांतरापदेशः स्यादेवमादिरुपश्रुतिः ॥ १९३ ॥
 25 एषा स्त्री पुरुषो वासौ स्थानादस्मात् यास्यति ।
 दास्यामो न वयं गंतुं गंतुकामो न चाप्ययम् ॥ १९४ ॥
 विधत्ते गंतुकामोऽयमहं च प्रेषणोत्सुकः ।
 तेन यास्यत्यसौ शीघ्रं स्यात्सरूपेत्युपश्रुतिः ॥ १९५ ॥
 कर्णोद्धाटनसंजातोपश्रुत्यंतरमात्मनः ।
 30 कुशलाः कालमासन्नमनासन्नं च जानते ॥ १९६ ॥
 शनिः स्याद्यत्र नक्षत्रे तदातव्यं मुखे ततः ।
 चत्वारि दक्षिणपाणौ त्रीणि त्रीणि च पादयोः ॥ १९७ ॥
 चत्वारि वामहस्ते तु क्रमशः पंच वक्षसि ।
 त्रीणि शीर्षे दशोर्ध्वे द्वे गुह्ये एकः शनौ नरे ॥ १९८ ॥
 35 निमित्तसमये तत्र पतितं स्थापनाक्रमात् ।
 जन्मर्क्षं नामर्क्षं वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥
 दृष्टं श्लिष्टं ग्रहैर्दुष्टैः सौम्यैरप्रेक्षितायुतम् ।
 सज्जस्यापि तदा मृत्युः का कथा रोगिणः पुनः ॥ २०० ॥

पृच्छायामयं लग्नास्ते चतुर्थदशमस्थिता ।
 ग्रहा कूरा शगी पष्टाष्टमश्चेत् स्यात्तदा मृति ॥ २०१ ॥
 पृच्छाया समये लग्नाधिपतिर्भवति ग्रह ।
 यदि वास्तमितो मृत्यु सज्जस्यापि तदा भवेत् ॥ २०२ ॥
 लग्नस्यश्चेच्छरी सोरिर्द्वादशे नवम कुज ।
 अष्टमोऽर्कस्तदा मृत्यु स्याच्चेन्न बलवान् गुरु ॥ २०३ ॥
 रवि पष्टमृतीयो वा शगी च दशमस्थित ।
 यदा भवति मृत्यु स्यात्तृतीये दिवसे तदा ॥ २०४ ॥
 पापग्रहाश्चेदुदयातुर्ये वा द्वादशेऽयवा ।
 दिशति तद्विदो मृत्यु तृतीये दिवसे तदा ॥ २०५ ॥
 उदये पचमे चापि यदि पापग्रहो भवेत् ।
 अष्टमिर्दशमिर्वा स्याद्विषये पचता तत ॥ २०६ ॥
 धनुर्मिथुनयो सप्तमयोर्यद्यनुभ्रह ।
 तदा व्याधिर्मुतिर्वा स्याज्ज्योतिषामिति निर्णय ॥ २०७ ॥

x x x

सूर्योदयक्षणे सूर्य पृष्ठे कृत्वा तत सुधी ।
 स्वपरायुर्विनिश्चेतु निजच्छाया विलोकयेत् ॥ २११ ॥
 पूर्णा छाया यदीक्षेत तदा वर्ष न पचता ।
 कर्णाभावे तु पचत्व वर्षेर्द्वादशमिर्भवेत् ॥ २१२ ॥
 हस्तागुलीस्कधकेशपाश्वनासाक्षये कमात् ।
 दशाष्टसप्तपचयेकवर्षमरण भवेत् ॥ २१३ ॥
 पण्मासैर्घ्नियते नाशे शिरसश्चिबुकस्य वा ।
 ग्रीवानाशे तु मासेनैकादशाहेन दृक्क्षये ॥ २१४ ॥
 सच्छिद्रे हृदये मृत्युदिवसै सप्तमिर्भवेत् ।
 यदि च्छायाद्वय पश्येद्यमपार्श्वं तदा मजेत् ॥ २१५ ॥

x x x

अनया विधयाष्टाशतवारं विलोचने ।
 स्वच्छाया चाभिमङ्ग्यार्कं पृष्ठे कृत्वाऽणोदये ॥ २१८ ॥
 परच्छाया परकृते स्वच्छाया स्वकृते पुन ।
 सम्यक् तत् कृतपूज सञ्चपयुक्तो विलोकयेत् ॥ २१९ ॥
 सपूर्णा यदि पश्येत्तामावप न मृतिस्तदा ।
 क्रमजघाजान्वभावे त्रिह्येकाद्वैर्मुति पुन ॥ २२० ॥
 उरोरभावे दशमिमासैर्नश्येत्कटे पुन ।
 अष्टमिर्नवमिर्वापि तुदाभावे तु पचमि ॥ २२१ ॥
 ग्रीवाभावे चतुस्त्रिह्येकमासैर्घ्नियते पुन ।
 कक्षाभावे तु पक्षेण दशाहेन भुजक्षये ॥ २२२ ॥
 दिनै स्फुघक्षयेऽष्टाभिश्चतुर्याभ्यां तु हृत्क्षये ।
 ग्रीवाभावे तु यामाभ्या सर्वाभावे तु तत्क्षणात् ॥ २२३ ॥

एवमाध्यात्मिकं कालं विनिश्चेतुं प्रसंगतः ।

वाहस्यापि हि कालस्य निर्णयः परिभाषितः ॥ २२४ ॥

(पञ्चमप्रकाशः)

XIV From YR:-

यामलात्
शुष्कास्यः श्यामकोष्ठोऽप्यसितरदततिः शीतनासाप्रदेशः
शोणाक्षश्चैकनेत्रो लुलितकरपदः श्रोत्रपातित्ययुक्तः ।
शीतश्वासोऽथ चोष्णश्वसनसमुदयः शीतगात्रप्रकम्पः
सोद्वेगो निष्प्रपञ्चः प्रभवति मनुजः सर्वथा मृत्युकाले ॥
(पृष्ठ. ६)

अथ कालज्ञानम्

अधैर्लक्षितलक्षणेन पयसा पूर्णेन्दुना भानुना
पूर्वाक्षिणपश्चिमोत्तरदिशं पट्टत्रिङ्गिमासैककम् ।
छिद्रं पश्यति चेत्तदा दशदिनं धूमाकृतिं पञ्चमे
ज्वालां पश्यति सद्य एव मरणं कालोचितवानिनाम् ॥ १ ॥
अरुन्धतीं ध्रुवं चैव विष्णोस्त्रीणि पदानि च ।
आयुर्हीना न पश्यन्ति चतुर्थं मातृमण्डलम् ॥ २ ॥
अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमेव च ।
विष्णुस्तु भ्रूद्वयोर्भेद्यो भ्रूद्वयं मातृमण्डलम् ॥ ३ ॥
नासाग्रं भ्रूयुगं जिह्वां मुखं चैव न पश्यति ।
कर्णयोषं न जानाति स गच्छेद्यममन्दिरम् ॥ ४ ॥
नवभ्रूः पञ्चचक्षुश्च सप्तकर्णस्त्रिनासिका ।
जिह्वां च दिनमेकं तु कालचिह्नं दिने दिने ॥ ५ ॥
अकस्माच्च भवेत्स्थूलो ह्यकस्माच्च कृशो भवेत् ।
अकस्मादन्यथाभावः षण्मासैश्च विनश्यति ॥ ६ ॥

X X X

रात्रौ दाहोऽभितपति दिवा जायते शीतलत्वं
कण्ठे श्लेष्मा विरसवदनं कुङ्कुमाकारनेत्रे ।
जिह्वा कृष्णा वहति च सदा स्थूलसूक्ष्मा च नाडी
तद्भैषज्यं स्मरणमधुना रामरामेति नाम्नः ॥ ९ ॥

इति कालज्ञानम् ॥

(पृष्ठ. ७)

XV From KJ.

हृदयं नाभिनासा च पाणिपादौ च शीतलौ ।
शिरस्तापो भवेद्यस्य तस्य मृत्युर्भविष्यति ॥ ३९ ॥
X X X
अङ्गकंपो गतिभङ्गो(?)वर्णप्रावर्तमेव च ।
गन्धं स्वादं न जानाति स गच्छेद्यमशासने ॥ ४१ ॥
X X X

लक्ष(810) लक्षण(810)लक्षणेन पयसा भानो. प्रभामण्डलम्
क्षीण दक्षिणपश्चिमोत्तरपर पङ्क्तित्रिमासैककम् ।
मध्ये छिद्रगत भवेद्दशदिन धूत्राकुले तदिनम्
सर्वशै परिभाषित स्फुटतर आयु प्रमाण ध्रुवम् ॥ ५६ ॥
भरणी च मघा पूर्वा कृत्तिका हस्त(810)विद्यते ।
शतभिषाग्रां च विज्ञेया एते नक्षत्र(810)मृत्युदा ॥ ५७ ॥

(KJ=कालज्ञानाख्य शमुनायकृतमन्त्रकटपुस्तकम् । Baroda Oriental
Institute, MSS Library, Acc No 9726 Subject वैद्यक The MS
is very corrupt)

XVI From DS —

अथ स्वमविचार ॥ स्वप्नो द्विविधः । इष्टफलोऽनिष्टफलश्चेति । तत्र सामान्यत
इष्टफलो यथा — नदीसमुद्रतरणमाकाशगमन तथा । नक्षत्रमार्तडचद्रमण्डल-
दर्शनम् ॥ हर्म्यस्यारोहण वैद्य नासादशिरसोऽपि वा । स्वप्ने च मदिरापान वसामासस्य
भक्षणम् ॥ कृमिविष्टानुलेपश्च रुधिराणामिवेचनम् । भोजन दधिमकस्य श्वेतवस्त्रा
नुलेपनम् ॥ रत्नान्याभरणादीनि स्वप्ने दृष्ट्वा प्रसिद्ध्यति । देवताविमेषृष्वीशान्प्रशस्ता ॥
भरणागता ॥ वृषेमपर्वतक्षीरफलेवृक्षाधिरोहणम् । दर्पणामिषमाख्याति शुक्लपुष्पा
वराश्रितान् । द्रष्टु स्वप्नेऽर्थशम स्याद्वाधिमोक्षश्च जायते ॥

अयानिष्टफल ॥ दुष्ट किंशुकवस्मीकपारिमद्राधिरोहणम् । तैलकार्पास
पिण्याकलोद्भ्रमसिन्धुपत्तये ॥ विवाहकरण स्वप्ने रक्तवस्त्रधारणम् । स्त्रोतसाहरण
नेष्ट पक्वमासस्य भोजनम् ॥ आदित्यस्याथ चद्रस्य निष्प्रभस्यावलोकनम् । नक्षत्रादेश्च
पातश्च स्वप्ने मरणशोककृत् ॥ अशोककरवीरपलाशाना पुष्पिताना स्वप्ने दर्शने शोक
नौकारोहणे प्रवास रक्तवस्त्रगन्धधारिण्या लिया आलिंगने मृत्यु धृततैलादि
नाऽभ्यगे व्याधि केशदतपाते धननाश पुत्रशोको वा खरोद्भूमहिवैर्याने तद्युक्तस्था
रोहणे वा मृत्यु कर्णनासाकरादिच्छेदे पक्वमजने तैलाभ्यगे विषभक्षणे भेतालिंगने
नलदमालिनो दिगवरस्य याने कृष्णपुष्पदर्शने च मृत्यु ॥

अथ जाग्रतावनिष्ठानि ॥ अरुघर्ती ध्रुव चैव नमोमदाकिर्नी तथा । स्वनासाग्र च
चन्द्राकमायुर्हानो न पश्यति ॥ पाशुपत्रादिषु न्यस्त चरण खडित यदि । स्नानाबुलित
गात्रस्य यस्यास्य प्राक् ननुप्यति । गानेप्याद्रुप सर्वेषु सूर्यादिष्वदर्शनम् ॥
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । पिहिते कर्णयुगले यस्य घोषानुपश्रुति ॥
अदर्शन स्वशिरस्य प्रतिविम्बे जलादिषु । छिद्रप्रतीतिश्छायाया स चिर नैव जीवति ॥

यस्तु पश्यति वै स्वप्ने राजान कुजर हयम् । सुवर्ण वृषभ गवा कुट्टन तस्य
वर्धते ॥ वृष वाऽऽरुह्य तत्रस्थस्य जागरे घनासि श्वेतसर्पेण दक्षिणभुजदेशे दशदिने
सहस्रधनलाभ जलस्थस्य वृश्चिकोरगग्रासे जयपुत्रधनानि नासादशैलारोहणे
समुद्रतरणे राज्य तडागमध्ये पञ्चपत्रेषु धृतपायसभोजने राज्य बलाकाकुपकुटी
कौर्चीदर्शने भार्याप्राप्ति निगडैर्वधे बहुपाशवधे वा पुत्रघनादीनि ॥ आसने शयने याने ॥

शरीरे वाहने गृहे । ज्वलमाने विबुध्येत तस्य श्रीः सर्वतोमुखी ॥ सूर्यचंद्रमंडलदर्शने
 रोगिणो रोगनाशोऽन्यस्य धनं सुरारुधिरयोः पाने विप्रस्य विद्या शूद्रादेर्धनं
 शुक्लांबरगंधधारिण्या सुभगस्त्रियाऽऽलिंगने संपत्तिः छत्रपादुकोपानहखड्गलाभे
 धनं वृषभयुक्तरथारोहणे धनं दधिलाभे वेदाक्षिः दधिपयःपाने धृतलाभे च यश
 धृतभक्षणे क्लेशः अत्रैवेष्टने राज्यं मनुष्यस्य चरणमांसभक्षणे शतं लाभः बाहुभक्षणे
 सहस्रं शीर्षमांसभक्षणे राज्यं वा सहस्रधनं वा सफेनक्षीरपाने सोमपाने
 गोधूमदर्शने धनलाभः यवदर्शने यज्ञः गौरसर्पपदर्शने लाभः ॥ नागपत्रं लभेत्तमे
 कर्पूरागमनं तथा । चंदनं पांडुरं पुष्पं तस्य श्रीः सर्वतोमुखी ॥ सर्वाणि शुक्लान्यति
 शोभनानि कार्पासमसौदनतक्रवर्ज्यम् । सर्वाणि कृष्णान्यतिनिंदितानि, गोहस्ति
 १० देवद्विजवाजिवर्ज्यम् ॥ स्वप्नस्तु प्रथमे यामे वत्सरांते फलप्रदः । द्वितीयेऽष्टमासैः
 तृतीये त्रिमासांते चतुर्थे यामे मासांते अरुणोदये दशाहांते सूर्योदये सद्यःफलः ॥

(pp. 388, 389) :

रिष्टसमुच्चयस्य गार्थार्थानां वर्णानुक्रमसूची ।

(पू=पूर्वार्ध, उ=उत्तरार्ध, अ=प्रथमचरण, आ=द्वितीय
चरण, इ=तृतीयचरण, ई=चतुर्थचरण)

N B The figures on the right indicate the numbers of the stanzas

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 अक खन्त तय जस वगगा २२७ पू
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अहव मयकमिहीण ६६ पू
अहवा कुण्ड छही १२२ ठ
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अहिमतिथ तिहोण १४४ ठ
अहिमतिथ भतेण १५१ पू
अहिमतिथ सयवार कसथ— १५३ पू
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 कडि-सिर-नासाहीणा ९०. पू.
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 गय-हट्टे-देउल-पडिमा- १९१. उ.
 गिद्ध-ल्ल(°ल्लु°)य भारयडो १७६. पू.
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जह पिच्छह गायणयले १०० पू
जह पिच्छह ण हु वयण १४७ पू
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रिक्तसमुच्चयगतशब्दानां वर्णानुक्रमसूची ।

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Addenda et Corrigenda

Read compiler	for compiler	on page	14, 34th & 35th lines	(Intro)
" भुजान	" भुवन	" "	5, 24th stanza	(Sanskrit Chāyā)
" कुरं	" कुर	" "	11, 61st	" "
" दहीसेन	" दहिसेन	" "	11, 62nd	" "
" छाया	" छाया	" "	16, 87th	" "
" उद्धृत	" उद्धृत	" "	28, 158th	" "
" दृष्टा-व	" दृष्टाथ	" "	31, 176th	" "
" क्षपयित्वा	" क्षापयित्वा	" "	32, 182nd	" "
" पहायसमयम्हि	" पहायसमयमि	" "	33, 183rd	" (Text)
" शेपायाना	" शेपायाना	" "	37, 210th	" (Sanskrit Chāyā)
" वागीशराजन्त्य	" वागीशराजन्त्य	" "	45, 258th	" "
" महार्थ	" महार्थ	" "	45, 258th	" "
" who was the lord of the lords of learn- ing	" who had resorted to the lord of learning	" "	68, 258th	" (Eng Trans)
" <i>Adbhuta</i>	" <i>Adbhūta</i>	" "	69, 29th line	(Notes)
" 11tes	" 11ghts	" "	70, 1st	" "
" predomn- antly	" predomn- ently	" "	71, 36th	" "
" पापैसु-	" पापैसु-	" "	76, 34th	" "
" 95	" 15	" "	79, 4th	" "
" <i>Āyacakha</i>	" <i>Ayacakha</i>	" "	80, 32nd	" "
" <i>ĀS</i>	" <i>AS</i>	" "	83, 28th	" "
" "	" "	" "	84, 16th	" "
" <i>Āyas</i>	" <i>Ayas</i>	" "	86, 24th	" "
" <i>AS</i>	" <i>AS</i>	" "	87, 6th	" "
" "	" "	" "	87, 21st	" "
" "	" "	" "	88, 4th	" "
" <i>Āyacakha</i>	" <i>Ayacakha</i>	" "	91, 27th	" "
Add but if we take it as वागीशराज य, solve it as वागीशाना राजन्त्य		" "	93, 31st	" "

Read Vol. 12, no. 1 for Vol. 11	on page 94, 6th. line (Notes)
„ याम्यां	„ याम्यां „ „ 105, 12th. „ (Appendix)
„ तृतीये	„ तृतीये „ „ 107, 8th. „ „
„ खण्ड १२२	„ खण्ड ११२ „ „ 121, 37th. „ (Index)

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